
BRAHMA SUTRA

CHAPTER 1

3rd Pada

*1st Adikaranam to 13th Adhikaranam
(Sutra 1 to 43)*

VOLUME 3



PRAYER

सदाशिव समारम्भाम् शंकराचार्य मध्यमाम्
अस्मद् आचार्य पर्यन्ताम् वंदे गुरु परम्पराम्

Sadashiva Samarambham Shankaracharya Madhyamam

Asmad Acharya Paryantam Vande Guru Paramparam

*Beginning with Sadashiva, through Adi Shankaracharya in between
and upto my own preceptor*

I bow with reverence to the entire tradition of preceptors

Chapter I – Section III

13 topics – 43 Sutras

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2.	8 – 9	Chandogya Upanishad : 7 – 23 - Buma is Brahman
3.	10 – 12	Brihadaranyaka Upanishad : III – 8 – 8 - Ether is woven in Brahman.
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7.	24 – 25	Katho Upanishad : II – 1 – 12 - Person of the size of thumb is Brahman.

Adhikaranam	Sutras	Details
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135.

Chapter 1 - 3rd Pada

Introduction :

Chapter 1 : Samanvaya Adhyaya

- Consistency in Upanishads with respect to topic of Brahman.
- Subject matter - Brahma Jnanam not Karma.

4th Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

- Upanishads constantly reveal Brahman.
- Foundation for whole chapter.

Brahman

Direct Revelation

- Spasha Lingam
- Taittiriya Upanishad :**
- Yatho imani.... [3 - 1 - 3]
 - Not taken in Brahma Sutra

Indirect Revelation

Spashta Lingam

1st Pada

11 Adhikaranams
31 Sutras

Aspashta Lingam

2nd Pada

7 Adhikaranams
32 Sutras

3rd Pada

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Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ ३ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 3 ॥

To him (Bhrgu) he (Varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 3]

129. Sutra 1 : [Topic 19 – Sutra 64]

द्युभ्वाद्यायतनं स्वशब्दात् ।

Dyubhvyadyayatanam svasabdat ।

The abode of heaven, earth, etc., (is Brahman) on account of the term, ‘own’ i.e., ‘Self’. [I – III – 1]

General Introduction :

a) Vishaya : Mundak Upanishad :

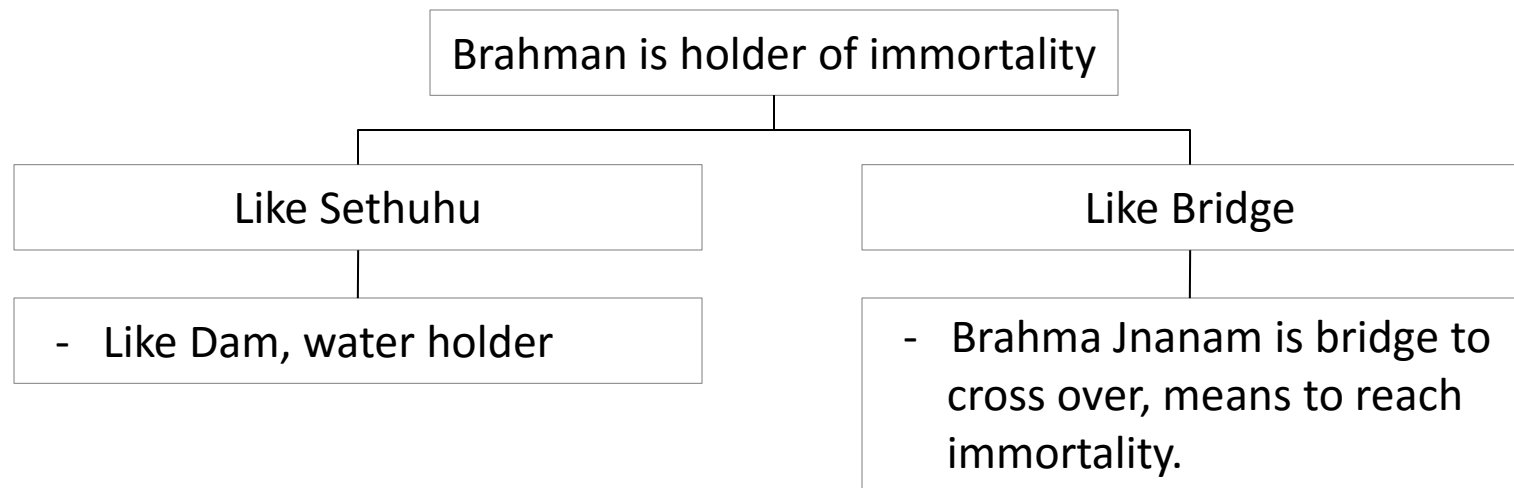
यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानात आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५॥

Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih ।
tam-evaikam janatha atmana-manyava vaco vimunca-thamrta-syaisa setuh ॥ 5 ॥

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man’s bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

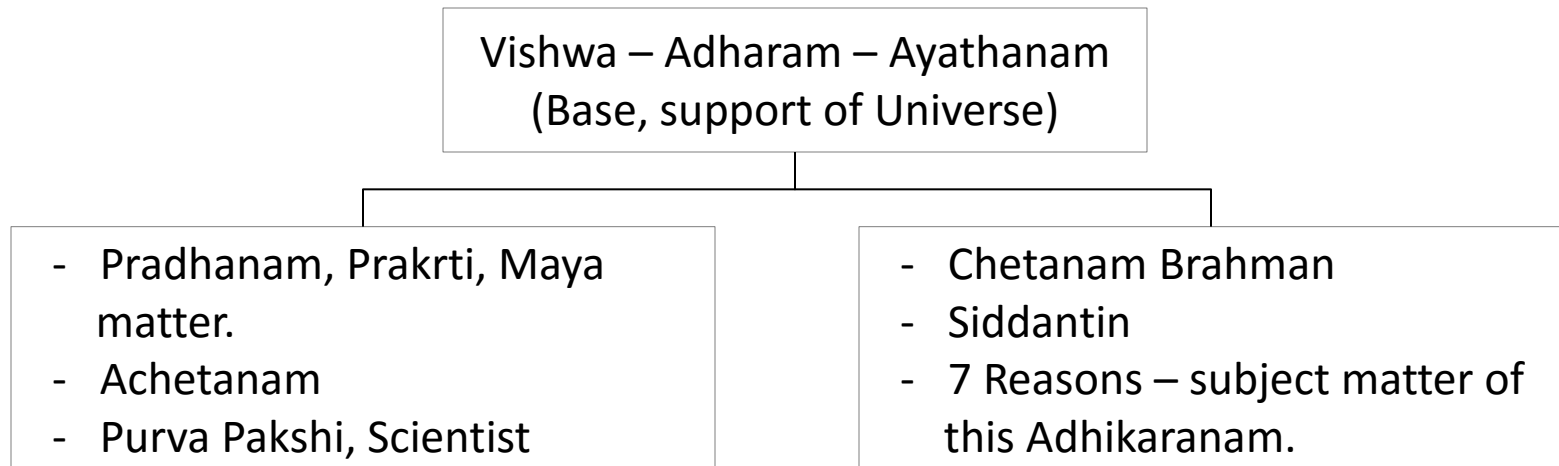
4th Line :

- Amrutasya Teshe Setuhu – 2 meanings.



- Brahma Adhara for Bahya Prapancha (Loka's) and Aantara Prapancha (Manaha, Pranaha).
- Macro + Micro – base.

b) Samshaya :



136. Sutra 1 : [Topic 19 – Sutra 64]

General Analysis :

I) Main Clinching Evidence : Atma Shabda Prayogat

- Line 1 + 2 of mantra : Vishwadhara
- Line 3 – Atma used in Upanishad.

Atma

I - Self

- Can't be used by Achetana desk
- Self is Reflexive pronoun.

II) Upanishad Clarifies elsewhere :

a) Chandogyo Upanishad :

तस्य क्व मूलं स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन
शुङ्गेनापो मूलमन्वि-च्छाद्भिः सोम्य शुङ्गेन तेजो
मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलम-न्विच्छ
सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ४

Tasya kva mulam syadanyatrannadevameva khalu somyannena
sungenapo mulamanvicchadbhih somya sungena tejo
mulamanviccha tejasa somya sungena sanmulamanviccha
sanmulah somyemah sarvah prajah sadayatanah satpratisthah II 4 II

Where else, except in food, can the body have its root? In the same way, O Somya, when food is the sprout, search for water as the root; when water is the sprout, O Somya, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. [6 – 8 – 4]

- Brahman alone is support of Jiva.

b) Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

c) Katho Upanishad :

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

*Urdhva-mulo-'vak sakha, eso-'svatthah sanatanah,
Tad-eva sukram tad Brahma, tad-eva-amrtam ucyate,
Tasmin - Lokah sritah sarve, tadu-natyeti Kascana. Etad vai tat ॥ 1 ॥*

This is the ancient Asvattha-tree whose roots are above and branches (spread) below. That is verily the Pure, that is Brahman, and that is also called the Immortal. In that rest all the worlds, and none can transcend It. Verily this is That. [II – III – 1]

d) Gita :

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५.१ ॥

They (wise people) speak of the indestructible Peepul Tree (Ficus Religiosa) having its root above and branches below, whose leaves are the Vedas ; he who knows it is a Veda-knower. [Chapter 15 – Verse 1]

- 14 Lokas based on Brahman.

e) Mundak Upanishad :

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५॥

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He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

f) Vishnu Sahasranamam :

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pāḍau yasya nābhirviyadasuranilaścandra sūryau ca netre
karṇāvāśāḥ śiro dyaurmukhamapi dahano yasya vāsteyamabdhīḥ ।
antaḥsthaṁ yasya viśvaṁ suranarakhagagobhogigandharvadaityaiḥ
citraṁ raṁramyate taṁ tribhuvana vapuṣaṁ viṣṇumīśaṁ namāmi ॥ 2 ॥

I bow to Lord Vishnu who has the three worlds as His body. The Earth is His feet, and the sky His navel. Wind is His breath, and the Sun and the Moon are His eyes. Directions are His ears, and the Heaven is His head. Fire is His face and ocean His abdomen. In Him is situated the universe with diverse kinds of Gods, men, birds, cattle, serpents, Gandharvas and Daityas (demons)- all sporting in a charming way. [Verse 2]

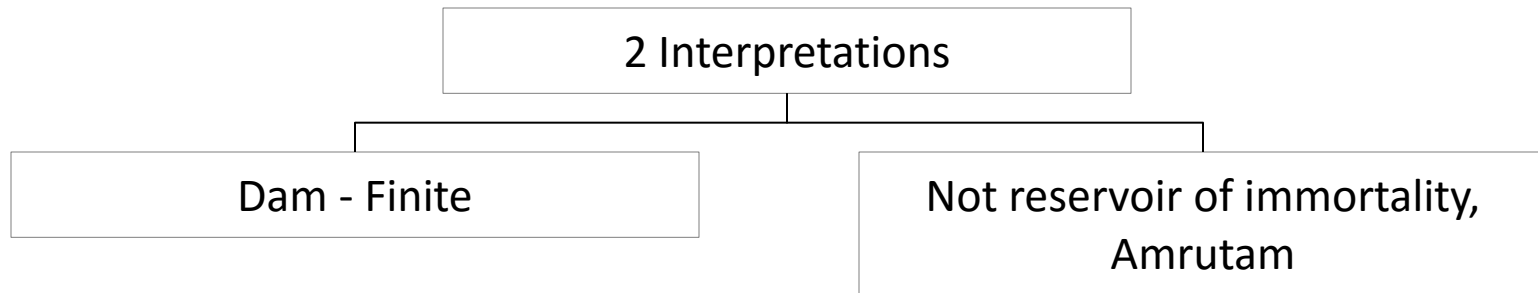
Word Analysis :

a) Byu - Heaven

- Buh – Earth
- Aadhi – Inter space, mind, Prana.
- Ayathanam – Support, Vishwadharam.
- Sva – Atma Shabda Prayogat
- Shabdad – Lord, Brahman (Not word or sound here).

b) Purva Pakshi :

- 4th line of Mantra : Eshaha Setuhu
- Vishwadharam = Setuhu – Dam.



c) Shankara :

Common Features :

Brahman	Dam
- Availability of immortality in Brahman as its very nature.	- Availability of water in the dam, which can be tapped.

- Don't extend Example – Brahman should be made of Bricks like dam.

How Brahman is holder of Immortality?

- Upanishad wants to give us Moksha and wants to tell us source of immortality. Seek Brahman in yourself which is source of immortality, not wander here and there.
- Amrutam means Brahma Jnanam.
- Setuhu is not Dam but Bridge, Margha, Sadhanam, means.
- Through Brahman Jnanam we attain immortality.

- Braheiva veda, Brahma Bavati.
- Brahmavitu Aapnoti Param.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Grammar Question :

Eshaha	Brahma Jnanam
<ul style="list-style-type: none"> - Masculine - Eka Vachanam 	<ul style="list-style-type: none"> - Neuter - How its referred by Masculine pronoun.

Answer :

- Eshaha refers to Sethuhu – Masculine.

137. Sutra 2 : [Topic 19 – Sutra 65]

मुक्तोपसृष्यव्यपदेशात् ।

Muktopasripyavyapadesat ।

Because of the declaration (in the scriptures) that that is to be attained by the liberated. [I – III – 2]

- Brahman not Pradhanam.

Mundak Upanishad :

यथा नद्यः स्यन्दमानाः समुद्रेऽ स्तं गच्छन्ति नामरूपे विहाय ।

तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

Yatha nadyah syanda-manah samudre-stam gacchanti nama-rupe vihaya ।

tatha vidvan nama-rupat vimuktah parat-param purusam-upaiti divyam ॥ 8 ॥

As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – the Supreme Divinity. [III – II – 8]

- Brahma Jnani merges into Vishwadharam Brahman which is destination of Jnani (Phalam).
- Rivers loose identity when merging into ocean.
- If Vishwadharam is matter, Jadam, knower of matter merges into Achetana Jadam. Moksha will be to become Jadam. No Purushartha.
- Vishwadhara of Chapter 2 – 2 – 5 (Below) fits with Chapter 3 – 2 – 8 (Above).

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।

तमेवैकं जानाथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५ ॥

Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih ।

tam-evaikam janatha atmana-manyava vimunca-thamrta-syaisa setuh ॥ 5 ॥

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

Word Meaning :

Mukto	Upasritya	Vyapadeshat
Jnani free from ignorance	Destination of Merger	Presentation

- Because of Presentation of Vishwadharam in Mundak Upanishad Chapter 2 – 2 – 5 as destination of Jnani and since destination mentioned in Chapter 3 – 2 – 8 Tallys, Vishwadharam = Brahman, not Jada Pradhanam.

138. Sutra 3 : [Topic 19 – Sutra 66]

नानुमानमतच्छब्दात् ।

Nanumanamatacchabdat ।

(The abode of heaven etc.) is not that which is inferred i.e. Pradhana because there is no term indicating it. [I – III – 3]

Vyasa :

- Creation can't come out of basic inert matter.
- No expression in Upanishad which indicates Pradhanam is creator.
- Jnanamanam Tapaha.
- No inert Substance can do tapas.

All Achetana Vachaka Shabda	All Chetana Vachaka Shabda
Pradhanam	Brahman

Word Analysis :

(Vishwadharam) Na Anumanam :

- Pradhanam here not inference.
- Pradhanam can never be perceived, only inferred substance.
- Objective derivative.
- Karma Vyapti
- Inference is Bava Vyapatti.
- Brahman is Sarvagya, Sarvavitu, Jnanamayam Atma - (used in 1st Sutra) all Chetana Descriptions.
- Therefore Vishwadharam – Na Pradhanam.

139. Sutra 4 : [Topic 19 – Sutra 67]

प्राणभृच्च ।

Pranabhrichcha ।

(Nor) also the individual soul. [I – III – 4]

- In 4 sutras, Vyasa establishes Viswadharam not Jiva.
- In 3rd line of Mundak Upanishad Chapter 2 – 2 – 5.

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५॥

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- Substance presented as Atma.
- Why it is not Jivatma but Paramatma?

Shankara :

- Shows Jiva is different than Ishvara in Sutras 4, 5, 6, 7.
- Vaishvanara is not Prani.
- Also because of absence of expressions relevant to Jiva in Mantra like Alparya, Samsari.

First Step :

- Establish Jiva – Jagat Bheda.

Second Step :

- Establish 3rd Entity – Ishvara.

Ishvara	Jiva
Karanam	Karyam
Controller	Controlled
Adharam	Adheyam
Sarvagya	Alpagya

Third Step :

- Is difference relative or Absolute?

Visishta Advaitin & Dvaitin	Advaitin
Difference is Absolute (Paramartikam)	Difference is Relative (Vyavaharikam)

140. Sutra 5 : [Topic 19 – Sutra 68]

भेदव्यापदेशात् ।

Bhedavyapadesat ।

(Also) on account of the declaration of difference (between) individual soul and the abode of heaven etc. [I – III – 5]

- 3rd line of Chapter 2 – 2 – 5 Mundak Upanishad States :

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
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Jiva	Vaishvanara
Subject of Knowledge	Object of Knowledge
Knower	Known

- Bheda indicated in Vyavaharika drishti.

141. Sutra 6 : [Topic 19 – Sutra 69]

प्रकरणात् ।

Prakaranat ।

On account of the subject matter. [I – III – 6]

- Context is Paramatma.

Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha ।

Kasmin nu bhagavo vijñate sarvam-idam vijñatam bhavatiti ॥ 3 ॥

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become Known?” [I – I – 3]

- Karana Vigyanena – Karya Vigyanam.
- Jiva appears in the Universe, not cause of the Universe.

Answer :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णं- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

- Talks about Jagat Adhara Paramatma.

142. Sutra 7 : [Topic 19 – Sutra 70]

स्थित्यदनाभ्यां च ।

Sthityadanabhyam cha ।

And on account of the two conditions of remaining unattached and eating (of which the former is characteristic of the Supreme Self, the latter of the individual soul).
[I – III – 7]

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Jiva and Paramatma located in Body of everyone.

Jiva	Paramatma
<ul style="list-style-type: none">- Eating fruit, experiencer of Karma Phalam.- All experiencing Jivatvam.	<ul style="list-style-type: none">- Spectator – witness, non-participator in all experiences.- Upanishad wants to reveal Paramatma.- Rahasyam- Abokta.

Mundak Upanishad :

- Vishwadhara Mantra of Chapter 2 – 2 – 5 – talks about Paramatma in 3 – 1 – 1.

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५ ॥

Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih I
tam-evaikam janatha atmana-manyava vaco vimunca-thamrta-syaisa setuh II 5 II

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Because of Nonparticipation of Paramatma mention in Chapter 3 – 1 – 1, Vishwadharam is not Jiva.

Conclusion :

- a) Substratum of universe in Mundak Upanishad Chapter 2 – 2 – 5 – Vishwadharam is Brahman because cause is Chaitanyam.
- b) **Purva Pakshi No. 1 :**
 - Pradhanam, matter is material cause Upadana Karanam hence it is Jagat Adharam.
- c) **Purva Pakshi No. 2 :**
 - World comes into being only for the benefit of Jiva's Punya – Papam exhaustion. Samashti Prarabda responsible for worlds arrival.

d) Purva Pakshi No. 3 :

Brihadaranyaka Upanishad :

स होवाच, वायुर्वै गौतम तत्सूत्रम्; वायुना वै
गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि
संद्बन्धानि भवन्ति; तस्माद्वै गौतम पुरुषं प्रेतमाहुर्ब्र-
ह्मसिषतास्याङ्गानीति; वायुना हि गौतम सूत्रेण संद्बन्धानि
भवन्तीति; एवमेवैतद्याज्ञवल्क्य, अन्तर्यामिणं ब्रूहीति ॥ २ ॥

sa hovāca vāyur vai, gautama, tat sūtram; vāyunā vai, gautama,
sūtreṇāyaṁ ca lokaḥ paraś ca lokaḥ sarvāṇi ca bhūtāni
saṁdṛbhdhāni bhavanti, tasmād vai, gautama, puruṣam pretam āhuḥ
vyasraṁsiṣatāsyāṅgānīti; vāyunā hi, gautama, sūtreṇa saṁdṛbhdhāni
bhavantīti. evam etat, yājñavalkya, antaryāmiṇaṁ brūhīti || 2 ||

He said, Vayu, O Gautama, is that Sutra. Through this Sutra or Vayu this and the next life and all beings are held together. Therefore, O Gautama, when a man dies, they say that his limbs have been loosened, for they are held together, O Gautama, by the Sutra or Vayu. Quite so, Yajnavalkya. Now describe the Internal Ruler. [III – VII – 2]

- Word supported by Samashti Vayu Tatvam.

e) Siddantin :

- Vishwadharam is Sarvagya, Sarvavittu, omniscient.
- Brahman is destination.
- Pradhanam inert, not any ones destination.
- 5 Sutras – sutra 3, 4, 5, 6, 7 negates Pradhanam, Jiva, Vayu Vadis as Vishwadharam.

Sutra 8 : [Topic 20 – Sutra 71]

भूमासम्प्रसादादध्युपदेशात् ।

Bhuma samprasadadadhyupadesat ।

Bhuma (is Brahman) because it is taught after the state of deep sleep (i.e. after Prana or the vital air which remains awake even in that state). [I – III – 8]

a) Vishaya :

Chandogya Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्नप्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti II 1 II

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]

Buma



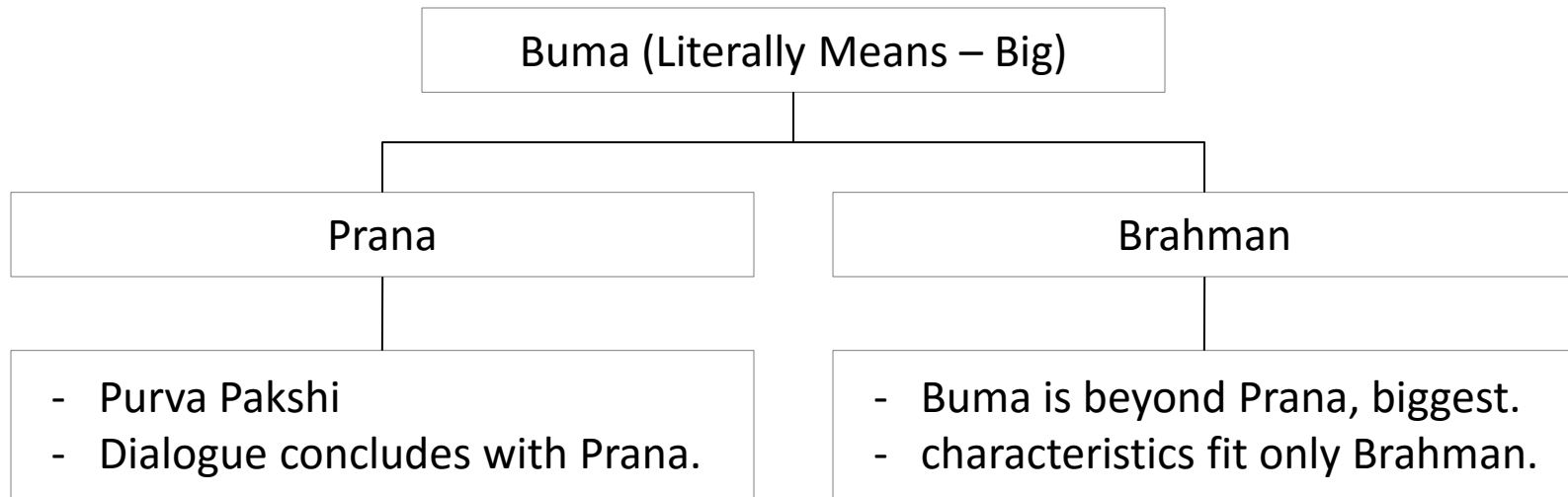
- Brahman is Supreme self.
- Superior to Prana.
- Brahman Lakshana Mantra

Samprasada



- Prana / Vital force

b) Samshaya :



Chandogya Upanishad : Background

- 7th Chapter – Guru : Sanatkumara
Sishya : Narada

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
शोचामि तं मा भगवाञ्छोकस्य पारं तार- यत्विति
तं होवाच यद्वै किञ्चित्दध्यगीष्टा नामैवैतत् ३

**So'ham bhagavo mantravidevasmi natmavicchrutam heyva me
bhagavaddrsebhyastarati sokamatmaviditi soham bhagavah
socami tam ma bhagavanchokasya param tarayatviti
tam hovaca yadvai kincaitadadhyagistha namaivaitat II 3 II**

True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow. Sanatkumara then said to Narada, Everything you have learnt so far is just words. [7 – 1 – 3]

- Studied all but sorrow has not gone.

- Tarati Shokam Atmavit.
- Only knower of Brahman crosses sorrow.
- Atma – Yatcha Aapnoti – Sarvam Vyapnoti iti Atma.

Chandogya Upanishad : 7 – 1 – 4 to 7 – 14 – 2 (14 items)

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः
प्राण आ-त्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज
आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो
बलमात्मतो विज्ञानमात्मतो ध्यान-मात्मतश्चित्तमात्मतः
संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो
मन्त्रा आत्मतः कर्माण्यात्मत एवेदं सर्वमिति १

**Tasya ha va etasyaivam pasyata evam manvanasyaivam vijanata atmatah
prana atmata asatmatah smara atmata akasa atmatasteja
atmata apa atmata avirbhavatirobhavavatmato'nnamatmato
balamatmato vijnanamatmato dhyanamatmatascittamatmatah
sankalpa atmato mana atmato vagatmato namatmato
mantraatmatah karmanyatmata evedam sarvamiti II 1 II**

For a person like this who sees in this way, thinks in this way, and has this knowledge, everything comes from the Self : Life, hope, memory, space, fire, water, birth and death, food, strength, knowledge in depth, meditation, the heart, resolution, the mind, speech, name, mantras, and all work – all this comes from the Self. [7 – 26 – 1]

Taught :

Is there anything Greater than :

i) Name : 7 – 1 – 5

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य
यथाकामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति
भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति
त-न्मे भगवान्ब्रवीत्विति ५

**Sa yo nama brahmetyupaste yavannamno gatam tatrasya
yathakamacaro bhavati yo nama brahmetyupastesti
bhagavo namno bhuya iti namno vava bhuyostiti
tanme bhagavanbravitivi II 5 II**

Anyone who worships name as Brahman can do what he pleases within the limits of the name. Narada asked, “Sir, is there anything higher than name?” “Of course there is something higher than name,” replied Sanatkumara. Narada then said, “Sir, please explain that to me.”

ii) Organ of Speech : 7 – 2 – 1

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पितृयं राशिं दैवं निधिं वाकोवा-
क्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेव-
जनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवांश्च मनुष्यांश्च
पशूंश्च वयांसि च तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलिकं धर्मं चाधर्मं
च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं च यद्वै वाङ्नाभवि-
ष्यन्न धर्मो नाधर्मो व्यज्ञापयिष्यन्न सत्यं नानृतं न साधु नासाधु न हृदयज्ञो
नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्वेति १

Vagvava namno bhuyasi vagva rgvedam vijnapayati yajurvedam samavedamatharvanam
caturthamitihasa-puranam pancamam vedanam vedam pitryam rasim daivam nidhim
vakovakyamekayanam devavidyam brahavidyam bhutavidyam ksattravidyam
naksatravidyam sarpadevajanavidyam divam ca prthivim ca vayum cakasa capasca
tejasca devamsca manusyamsca pasumsca vayamsi ca trnavanaspatinsvapadanyakitapa-
tangapipilikam dharmam cadharmam ca satyam canrtam ca sadhu casadhu ca drdayajnam
cahrdayajnam ca yadvai vannabhavisyanna dharmo nadharmo vyajnapayisyanna satyam nanrtam
na sadhu nasadhu na hrdayajno nahrdayajno vagevaitatsarvam vijnapayati vacumupassveti II 1 II

Speech is certainly superior to name. Speech makes known the Rg Veda, the Yajur Veda, the Sama Veda, and the fourth – the Atharva Veda; then the fifth – history and the Puranas; also, grammar, funeral rites, mathematics, the science of omens, the science of underground resources, logic, moral science, astrology, Vedic knowledge, the science of the elements, archery, astronomy, the science relating to snakes, plus music, dance, and other fine arts; also heaven and earth; air, space, water, and fire; the gods and human beings; cattle and birds; creepers and big trees; animals of prey as well as worms, fleas, and ants; merit and demerit; truth and untruth; good and evil; and the pleasant and the unpleasant. If speech did not exist there would be no awareness of merit and demerit, nor of truth and untruth, good and evil, the pleasant and the unpleasant. Speech alone makes it possible to understand all this. Worship speech. [7 – 2 – 1]

iii) Mind : 7 – 3 – 1

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ वाक्षौ
मुष्टिरनु- भवत्येवं वाचं च नाम च मनोऽनुभवति स यदा मनसा
मनस्यति मन्त्रान-धीयीयेत्यथाधीते कर्माणि कुर्वीयेत्यथ कुरुते
पुत्रांश्च पशूंश्चिच्छेयेत्यथेच्छते इमं च लोकममुं चेच्छेयेत्यथेच्छते
मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म मन उपास्वेति १

Mano vava vaco bhuyo yatha vai dve vamlake dve va kole dvau vaksau
mustiranubhavatyevam vacam ca nama ca mano'nubhavati sa yada manasa
manasyati mantranadhiyiyetyathadhite karmani kurviyetyatha kurute putramsca
pasumsceccheyetyatheccchata imam calokamamum ceccheyetyatheccchate
mano hyatma mano hi loko mano hi brahma mana upassveti II 1 II

The mind is superior to speech. Just as a person can hold in his fist two amalaka fruits, or two kola fruits [plums], or two akasa fruits, so also the mind can hold within it both speech and name. If a person thinks, “I will read the mantras,” he reads them. If he thinks, “I will do this,” he does it. If he decides, “I will have children and animals,” he can try to have them. If he decides, “I will conquer this world and the next,” he can try to do it. [This is the characterstic of the mind. If it says it will do something, it can do it.] the mind is the self. The mind is the world. The mind is Brahman. Worship the wind. [7 – 3 – 1]

iv) Will : 7 – 4 – 1

संकल्पो वाव मनसो भूतान्यदा वै संकल्पयतेऽथ मनस्यत्यथ
वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि १

Sankalpo vava manaso bhuyanyada vai sankalpayate'tha manasyatyatha
vacamirayati tamu namnirayati namni mantra ekam bhavanti mantresu karmani II 1 II

The will is certainly superior to the mind. When a person wills, he starts thinking. Then he directs the organ of speech, and finally he makes the organ of speech utter the name. All the mantras merge in the names and all the actions merge in the mantras. [7 – 4 – 1]

v) Intelligence : 7 – 5 – 1

चित्तं वाव संकल्पाद्भूयो यदा वै चेतयतेऽथ
संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति
नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि १

Cittam vava sankalpadbhuyo yada vai cetayate'tha
sankalpayate'tha manasyatyatha vacamirayati tamu namnirayati
namni mantra ekam bhavanti mantresu karmani II 1 II

Intelligence is certainly superior to will-power. A person first comprehends, and then he wills, Next he thinks it over again and again, and then he directs the organ of speech. Finally he makes the organ of speech utter the name. All the mantras then merge in the names, and all the actions merge in the mantras. [7 – 5 – 1]

vi) Contemplation : 7 – 6 – 1

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं
ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव
देवमनुष्यास्तस्माद्य इह म-नुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादांशा
इवैव ते भवन्त्यथ येऽल्पाः कल- हिनः पिशुना उपवादिनस्तेऽथ
ये प्रभवो ध्यानापादांशा इवैव ते भवन्ति ध्यानमुपास्वेति १

Dhyanam vava cittadbhuyo dhyayativa prthivi dhyaya-tivantariksam
dhyayativa dyaurdhyayantivapo dhyayantiva parvata dhyayantiva
devamanusyastasmadya iha manusyanam mahattam prapnuvanti dhyana padamsa
ivaiva te bhavantyatha ye'lpah kalahinah pisuna upavadinaste'tha
ye prabhavo dhyana padamsa ivaiva te bhavanti dhyanamupassveti II 1 II

Meditation is certainly superior to intelligence. The earth seems to be meditating. The space between the earth and heaven seems to be meditating. So also, heaven seems to be meditating. Water seems to be meditating. The mountains seem to be meditating. [7 – 6 – 1]

vii) Understanding : 7 – 7 – 1

विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं विज्ञानाति
यजुर्वेदं सामवे- दमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां
वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां
ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां
दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवांश्च
मनुष्यांश्च पशूँश्च वयाँसि च तृणवनस्पतीञ्श्वपादान्याकीटपतङ्गपिपीलिकं
धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं
च रसं चेमं च लोकममुं च विज्ञानेनैव विज्ञानाति विज्ञानमुपास्वेति १

Vijnanam vava dhyanaadbhuyo vijnanena va rgvedam vijanati
yajurvedam samavedamatharvanam caturthamitihhasapuranam pancamam vedanam
vedam pitryam rasim daivam nidhim vakovakyamekayanam devavidyam
brahmaavidyam bhutavidyam ksattravidyam naksattravidyam sarpadevajanaavidyam
divam ca prthivim ca vayum cakasm capasca tejasca devamsca
manusyamsca pasumsca vayamsi ca trnavanaspatinchvapadanyakitapa-tangapipilikam
dharmam cadharmam ca satyam canrtam ca sadhu casadhu ca hrdayajnam cahrdajnam cannam
ca rasam cemam ca lokamamum ca vijnanaiva vijanati vijnamupassveti II 1 II

Vijnana [the practical application of knowledge] is certainly superior to meditation. Through vijnana one knows the Rg veda, the Yajur veda, the sama veda, and the fourth – the Atharva Veda; then the fifth – history and the Puranas ; also, grammar, funeral rites, mathematics, the science of omens, the science of underground resources, logic, moral science, astrology, Vedic knowledge, the science of the elements, archery, astronomy, the science relating to snakes, plus music, dance, and other fine arts; also heaven and earth; air, space, water, and fire; the gods and human beings; cattle and birds; creepers and big tree; animals of prey as well as worms, fleas, and ants; merit and demerit; truth and untruth; good and evil; the pleasant and the unpleasant; food and water; and this world and the other world. One knows all this through vijnana. Worship vijnana. [7 – 7 – 1]

viii) Strength (Capacity of mind to comprehend the knowledge that is presented or conceived) : 7 – 8 – 1

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको बलवानाकम्पयते स
यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन्परिचरिता भवति परिचरन्नुपसत्ता
भवत्युपसीदन्द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता
भवति विज्ञाता भवति बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन
पर्वता बलेन देवमनुष्या बलेन पशवश्च वयाँसि च तृणवनस्पतयः
श्वापदान्याकीटपतङ्गपिपीलिकं बलेन लोकस्तिष्ठति बलमुपास्वेति १

Balam vava vijnanadbhuyo'pi ha satam vijnanavatameko balavanakampayate sa
yada bali bhavatyathothata bhavatyuttisthanparicarita bhavati paricarannupasatta
bhavatyupasadandrasta bhavati srota bhavati manta bhavati boddha bhavati karta
bhavati vijnata bhavati balena vai prthivi tisthati balenantariksam balena dyaurbalena
parvata balena devamanyasya balena pasavasca vayamsi ca trnavanaspatayah
svapadanyakitapatangapipilikam balena lokastisthati balamupassveti II 1 II

Strength is certainly superior to understanding. One strong person can make even a hundred people of understanding shake with fear. If a person is strong, he will be enthusiastic and up and about. He will then start serving his teacher, and while serving his teacher he will be close to him. While sitting close to the teacher, he will watch him and listen to what he says. Then he will think it over and try to understand. He will then act on it, and finally he will grasp the inner meaning. Strength supports the earth. It also supports the interspace, heaven, the mountains, gods and human beings, cattle, birds, creepers, and trees. It supports animals of prey as well as worms, fleas, and ants. It supports the whole world. Worship strength. [7 – 8 – 1]

ix) Food : 7 – 9 – 1

अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि दशरात्रीर्नाशनीयाद्यद्यु ह
जीवेदथवाद्रष्टा- श्रोतामन्ताबोद्धाकर्ताविज्ञाता भवत्यथान्नस्यायै
द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता
भवति विज्ञाता भवत्यन्नमुपास्वेति १

Annam vava baladbhuyastasmadyadyapi dasa ratrinasniyadyadyu ha
jivedathavadrastasrotamantaboddhakartavijnata bhavatyathannasyayai
drasta bhavati srota bhavati manta bhavati boddha bhvati karta
bhavati vijnata bhavatyannamupassveti || 1 ||

Food is certainly superior to strength. This is why if a person fasts for ten days and nights, he may survive but he will not be able to see, hear, think, understand, work, or fully grasp the meaning of what he is taught. But if he eats food, he can then see, hear, think, understand, work, and fully grasp the meaning of the teachings. Therefore worship food. [7 – 9 – 1]

x) Water : 7 – 10 – 1

आपो वावान्नाद्भूयस्यस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं
कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यन्नं
बहु भ- विष्यतीत्याप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं
यदद्यौर्यत्पर्वता यदेवम-नुष्या यत्पशवश्च वयांसि च तृणवनस्पतयः
श्वापदान्याकीटपतङ्गपिपीलिक- माप एवेमा मूर्ता अप उपास्वेति १

Apo vavannadbhuyastasmadyada suvrstirna bhavati vyadhiyante prana annam
kaniyo bhavisyatityatha yada suvrstirbhavatyandinandina prana bhavantyannam
bahu bhavisyatityapa evema murta yeyam prthivi yadantariksam
yaddyauryatparvata yaddevamanusya yatpasavasca vayamsi ca trnavanaspatayah
svapadanyakitapatangapipilikamapa evema murta apa upassveti || 1 ||

Water is certainly superior to food. That is why if there is no rain, people worry and think, “There will not be enough food.” But if there is a good rainfall, they are happy, thinking, “there will be plenty of food.” All these are water in different forms : the earth, the interspace, heaven, the mountains, gods and human beings, cattle and birds, creepers and trees, animals of prey, worms, insects, and ants. All these are water in different forms. Therefore worship water. [7 – 10 – 1]

xi) Fire : 7 – 11 – 1

तेजो वावाद्भ्यो भूयस्तद्वा एतद्वायुमागृह्याकाशमभितपति
तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं
दर्शयित्वाथापः सृजते तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च
विद्युद्भिराहादाश्चरन्ति तस्मादाहुर्विद्योतते स्तनयति व- र्षिष्यति
वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते तेज उपास्वेति १

Tejo vavadbhyo bhuyastadva etadvayumagrhyakasmabhitapati
tadahurnisocati nitapati varsisyati va iti reja eva tatpurvam
darsavyitvathapah srjate tadetadurdhvbhisca tirascibhisca
vidyudbhirahradascaranti tasmadahurvidyotate stanayati varsisati
va iti teja eva tatpurvam darsayitvathapah srjate teja upassveti || 1 ||

Fire [or, heat] is certainly better than water. That fire, taking air as its support, heats the sky. Then people say : “It is very hot. The body is burning. It will rain soon.” Fire first produces these signs, and then creates the rain. This is why there is lightning going straight up or going sideways in a zigzag manner, and along with it thunder. This is why people say : “there is lightning and thunder. It will rain soon.” Tejas first produces these signs and then creates the rain. Worship tejas. [7 – 11 – 1]

xii) Akasha : 7 – 12 – 1

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावुभौ
विद्युन्नक्षत्राण्यग्निराकाशेनाह्वयत्याकाशेन शृणोत्याकाशेन
प्रतिशृणोत्याकाशे रमत आका- शे न रमत आकाशे जायत
आकाशमभिजायत आकाशमुपास्वेति १

**Akaso vava rejaso bhuyanakase vai suryacandramasavubhau
vidyunnaksatranyagnirakasenah vayatyakasena srnotyakasena
pratisrnotyakase ramata akase na ramata akase jayata
akasamabhijayata akasamupasssveti II 1 II**

Akasa [space] is certainly superior to fire. The sun and the moon are both within akasa, and so are lightning, the stars, and fire. Through akasa one person is able to speak to another. Through akasa one is able to hear. And through akasa one is able to hear what others are saying. In akasa one enjoys, and in akasa one suffers. A person is born in akasa, and plants and trees grow pointing to akasa. Worship akasa. [7 – 12 – 1]

xiii) Memory : 7 – 13 – 1

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्नस्मरन्तो
नैव ते कंचन शृणुयुर्न मन्वीरन्न विजानीरन् यदा वाव ते
स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजानीरन् स्मरेण वै
पुत्रान्विजानाति स्मरेण पशून् स्मरमुपास्वेति १

**Smaro vavakasadbhuyastasmadyadyapi bahava asiranna-smaranto
naiva te kancana srnuyurna manviranna vijaniranyada vava te
smareyuratha srnuyuratha manvirannatha vijaniransmarena vai
putranvijanati smarena pasunsmaramupasssveti II 1 II**

Memory is certainly superior to akasa [space]. This is why, if many people get together but their memory fails, then they cannot hear or think or know anything. But if they remember, they can then hear, think, and know. Through memory one knows one's children and animals, Therefore, worship memory. [7 – 13 – 1]

xiv) Desire – Aspiration : 7 – 14 – 1

आशा वाव स्मराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते कर्माणि
कुरुते पुत्रांश्च पशूँश्चेच्छत इमं च लोकममुं चेच्छत आशामुपास्वेति १

Asa vava smaradbhuyasyaseddho vai smaro mantranadhite karmani

kurute putramsca pasumscecchata imam ca lokamamum cecchata asamupassveti II 1 II

Hope is certainly better than memory. Hope inspires a person's memory, and one uses one's memory to learn the mantras and perform rituals. One then wishes for children and animals, and one also wishes to attain this world and the next. Therefore, worship hope. [7- 14 – 1]

xv) Prana – Life principle : 7 – 15 - 1

प्राणो वाव आशाया भूयान्यथा वा अरा नाभौ समर्पिता
एवमस्मिन् प्राणे सर्वे समर्पितं प्राणः प्राणेन याति प्राणः
प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो
भ्राता प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः १

Prano vava asaya bhuyanyatha va ara nabhou samarpita

evamasminprane sarvam samarpitam pranah pranena yati pranah

pranam dadati pranaya dadati prano ha pita prano mata prano

bhrata pranah svasa prana acaryah prano brahmanah II 1 II

Prana [the vital force] is certainly superior to hope. Just as spokes on a wheel are attached to the hub, similarly everything rests on prana. Prana works through its own power [i.e., prana is the means as well as the end]. Prana gives prana to prana, and prana directs prana to prana. Prana is the father, prana is the mother, prana is the brother, prana is the sister, prana is the teacher, and prana is the brahmin. [7 – 15 – 1]

- Prana = Mata, Pita, Vishwadhara sustains creation.

Section 16 :

- Narada was satisfied with his self being one with Pranatman.

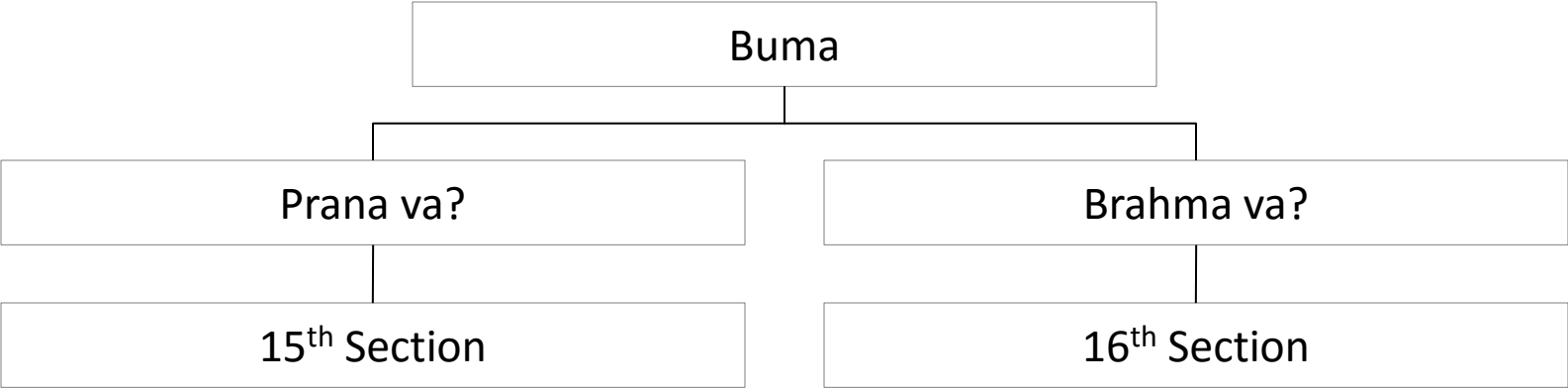
Section 17 – 23 :

- Sadhanas.

24th Section :

- Definition of Buma = Biggest = Triputi Rahitam.

Samshaya :

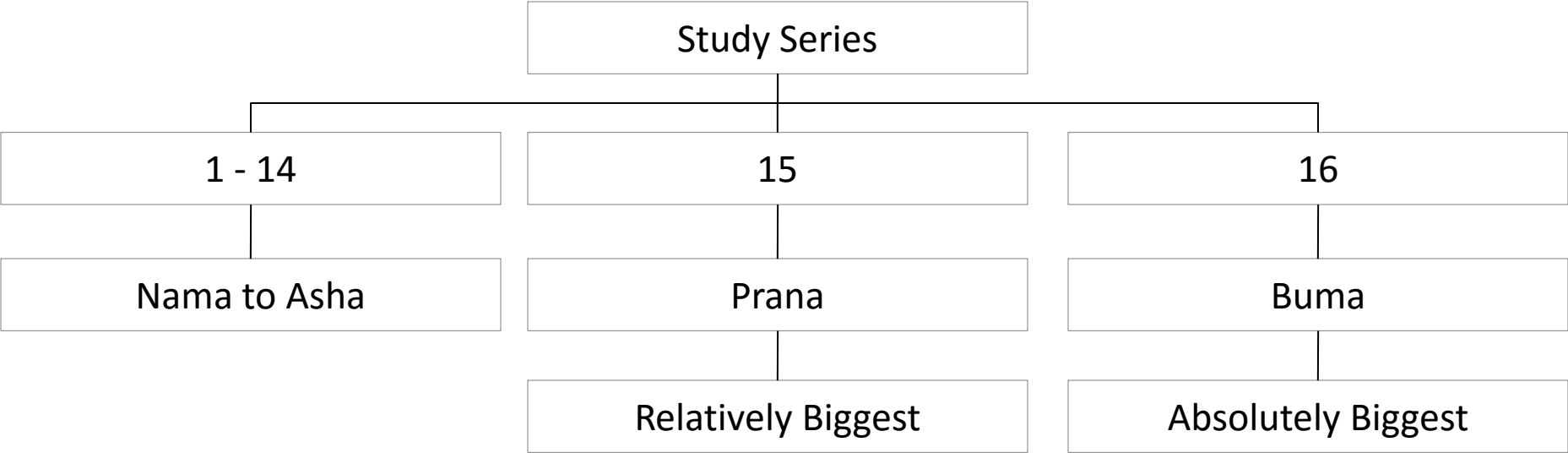


Sutra 8 :

Siddantin :

- Buma is not Prana.

Reasons :



- Positional Argument.
- Position determines status.

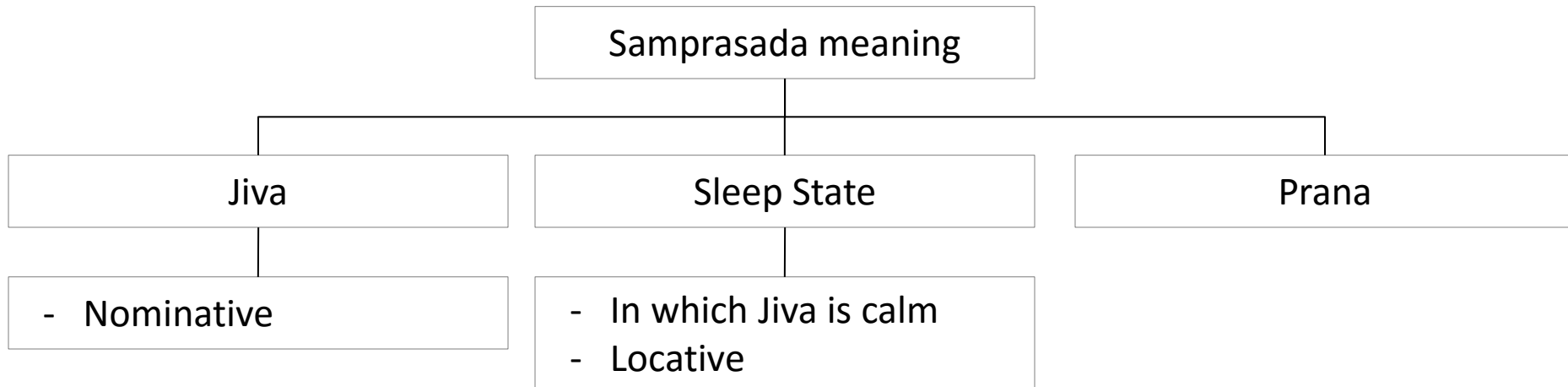
Word Analysis :

a) Buma :

- Full, Vaigunyam, Root – Bahu.

b) Samprasada :

- Prana here.
- Samprasiditi – Jiva – who remains resolved in sleep.



c) Ati – After :

- Buma teaching is after Prana.

d) Upadesa – Teaching :

1st Argument : Narada Truptaha

- No question after 15 – Prana.
- Sishya satisfied – Prana = Life principle.
- All pervading (From Ant to Brahmaji).

2nd Argument :

- Pranavadi – given title “Ativadi” seeker of greatest, biggest.

3rd Argument :

- Sections – 16 – 23 – Sadhanas only (Satyamvada, Sraddha, Vigyanam)

Buma	Prana
a) Triputi Rahitam b) Sukham c) Biggest d) Enlivens living being e) Sarvatma f) All pervading	a) Triputi Rahitam b) Sukham c) Biggest d) Enlivens living being e) Sarvatma f) All pervading

Siddhantin : 5 Reasons

a) Chandogya Upanishad :

एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं भगवः
सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति
सत्यं भगवो विजिज्ञास इति १

**Esa tu va ativadati yah satyenativadati soham bhagavah
satyenativadaniti satyam tveva vijijnasitavyamiti
satyam bhagavo vijijnasa iti II 1 II**

But a person must first know the Truth. Then he is truly an ativadi. Narada said, Sir, I want to be an ativadi by knowing the Truth. Sanatkumara replied, But one must earnestly desire to know the Truth. Sir, I earnestly desire to know the Truth, Narada said. [7 – 16 – 1]

15 Section	16 th Section
<ul style="list-style-type: none"> - Pranavadi, Ativadi - Relatively Biggest 	<ul style="list-style-type: none"> - Starts with Tu – But. - Brahma vadi is real Ativadi. - Really, undoubtedly, definitely, indeed. - 16th Section → Satyam - 24th Section → Buma - 26th Section → Atma

- Tu differentiates Satyavadi from Pranavadi.

b) Tarati Shokam Atma Vitu said in 7 – 1 – 3 (Beginning)

Chandogya Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे
 भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
 शोचामि तं मा भगवाञ्छोकस्य पारं तार- यत्विति
 तं होवाच यद्वै किञ्चित्दध्यगीष्टा नामैवैतत् ३

So'ham bhagavo mantravidevasmi natmavicchrutam heyva me
 bhagavaddrsebhystarati sokamatmaviditi soham bhagavah
 socami tam ma bhagavanchokasya param tarayatviti
 tam hovaca yadvai kincaitadadhyagistha namaivaitat II 3 II

True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow. Sanatkumara then said to Narada, Everything you have learnt so far is just words. [7 – 1 – 3]

- Knower of Atma crosses sorrow.
- Satyam, Buma, Atma is teaching – not Prana.

c) Prana = Mithya – Can't be greatest in creation.

- In section 16 – Instead of Brahman, upanishad uses Satyena Adi Vadanti.

Example : Arthapatti

- He is intelligent among 4.
- Means, other 4 not intelligent.

Atma	Prana
<ul style="list-style-type: none">- Karanam- Satyam Section – 16	<ul style="list-style-type: none">- Karyam- Mithya – Section 1 – 15- Asatyam- From Atma alone, prana is born. <p>Prasno Upanishad :</p> <ul style="list-style-type: none">- Visvatascaksur uta... [3 – 3]

Svetasvatara Upanishad :

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति संपतत्रैर्यावाभूमी जनयन् देव एकः॥३॥

visvatascaksur uta visvatomukho visvatobahur uta visvataspat I
sam bahubhyam dhamati sam patatir dyavabhumi janayan deva ekah II 3 II

Though God, the creator of heaven and earth, is one only, yet He is the real owner of all the eyes, faces, hands and feet in this universe. It is He who inspires them all to do their respective duties in accordance with the knowledge, past actions and tendencies of the various beings (with whom they appear to be associated). [Chapter 3 – Verse 3]

d) Purva Pakshi Statement :

- Prana fits all definition of Buma – Truputi Rahitvam, bumatvam, Sukham.
- Shankara's Definition fits Prana but not perfectly.

- Freedom from Triputi in Sushupti or Samadhi is relative, Triputi not totally gone.
- Triputi goes to unmanifest, temporary Nirvikalpa, going to come back.

Samadhi	Open eyes
Advaitam	Dvaitam

- Triputi Rahitam of Prana in Sushupti is Apekshikam – Relative not absolute.
- In Brahman alone, triputi Rahityam is Agantukam – permanent Nirvikalpa.
- Experiential Nirvikalpa in Sushupti, Samadhi not of interest.
- **Jnanam :**
I am at all times Nirvikalpa, with open – closed eyes.
- Jagrat, Svapna, Sushupti at all times Nirvikalpa Atma.
- Turiya Jnanam alone of interest to me. My Nirvikalpam is absolute, Paramartikam.
- Vyavaharika Savikalpam does not disturb Paramartika Nirvikalpam (fact).

Gita :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।
पश्यञ्श्ृण्वन्स्पृशञ्जिघ्रन्गन्धश्चस्वपञ्श्वासन् ॥ ५.८ ॥

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes – convinced that the sense move among the sense objects. [Chapter 5 – Verse 9]

- Dvaitam you see, should not disturb Advaitam you are, by understanding it is a fact.
- Buma not prana because triputi Rahityam is relative not absolute.

e) Prana alive in Sushupti.. Brings Sukham – temporarily.

Prana	Brahman
- Relative happiness, Bigness, Triputi Rahitvam.	- Absolute happiness, Bigness, Triputi Rahitvam

f)

Prana	Atma / Buma / Brahman
- Akasha more pervasive than Vayu tatvam. - Comparitively more pervasive than Sthula Shariram.	- Akasha born from Atma.

Conclusion :

- Buma not Prana, is Brahman.

144. Sutra 9 : [Topic 20 – Sutra 72]

धर्मोपपत्तेश्च ।

Dharmopapattescha ।

And because the attributes (declared in the scriptural passage to Bhuma) apply appropriately only to Para Brahman. [I – III – 9]

- All Buma Lakshanas tally with Brahman only.
- Study other Upanishads, texts if one Upanishad Vague.

a) Gita :

कर्मणैव हि संसिद्धिमास्थिता जनकादयः।
लोकसङ्ग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ ३.२० ॥

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

b) Svetasvatara Upanishad :

वेदाहमेतं पुरुषं महान्त- मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

vedahma etam purusam mahantam adityavarnam tamasah parastat ।
tam eva viditvati mrtyum eti nanyah pantha vidyate 'yanaya ॥ 8 ॥

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]

- Moksha only through Jnanam.

Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat ।
anandaddhyeva khalvimani bhutani jayante ।
anandena jatani jivanti ।
anandam prayantyaabhisamvisantiti ।
saisa bhargavi varuni vidya parame vyoman pratisthita ।
sa ya evam veda pratitisthati, annavannado bhavati ।
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya ॥ 1 ॥

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- Sukha Dharma belongs to Brahman alone, not to Prana.

d) Brihadaranyaka Upanishad :

यत्र हि द्वैतमिष भवति तदितर इतरं जिघ्रति, तदितर
इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभि-
वदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र
षा अस्य सर्वमात्मैवाभूस्तत्केन कं जिघ्रेत्, तत्केन कं
पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन
कं मन्वीत, तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति
तं केन विजानीयात् ? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitam iva bhavati, tad itara itaram jighrati,
tad itara itaram paśyati, tad itara itaram śṛṇoti,
tad itara itaram abhivadati, tad itara itaram manute,
tad itara itaram vijānāti. yatra tv asya sarvam ātmāivābhūt,
tat kena kaṁ jighret, tat kena kam paśyet, tat kena kaṁ śṛṇuyat,
tat kena kam abhivadet, tat kena kam manvīta,
tat kena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti,
taṁ kena vijānīyāt, vijñātāram are kena vijānīyād iti ॥ 14 ॥

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known – through what, O Maitreyi, should one know the Knower? [II – IV – 14]

- Who will see? Subject, object, instrument negated.
- Only when one discovers Paramatma, triputi is totally negated.
- In Sushupti, Triputi not absent but dormant.
- Nirvikalpatva, Sukhatvat, Trupti Rahitvat, Bumativat (All pervasiveness) Dharma Brahma eva.

e) Isavashya Upanishad :

स पर्यगाच्छुक्रमकायमव्रणम
अस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*Sa paryagac-chukram-akayam-avranam
asna-viragm suddham-apapa-viddham,
kavir-manisi paribhuh svayam-bhuh yatha-tathyatah
arthan-vyadadhac-chasva-tibhyah samabhyah [8]*

8. He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

- That Brahman alone is all pervading Buma.

f) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [1 – 1 – 6]

- All features of Brahman in Chapter 7 – Section 24 fits Brahman alone.

Chandogya Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti ॥ 1 ॥

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं
क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमि ब्रवीमीति
होवाचान्यो ह्यन्यस्मिन्प्रतिष्ठित इति २

Goasvamiha mahimetyacaksate hastihiranyam dasabharyam
ksetranyayatananiti nahamevam bravimi bravimiti
hovacanyo hyanyasminpratisthita iti ॥ 2 ॥

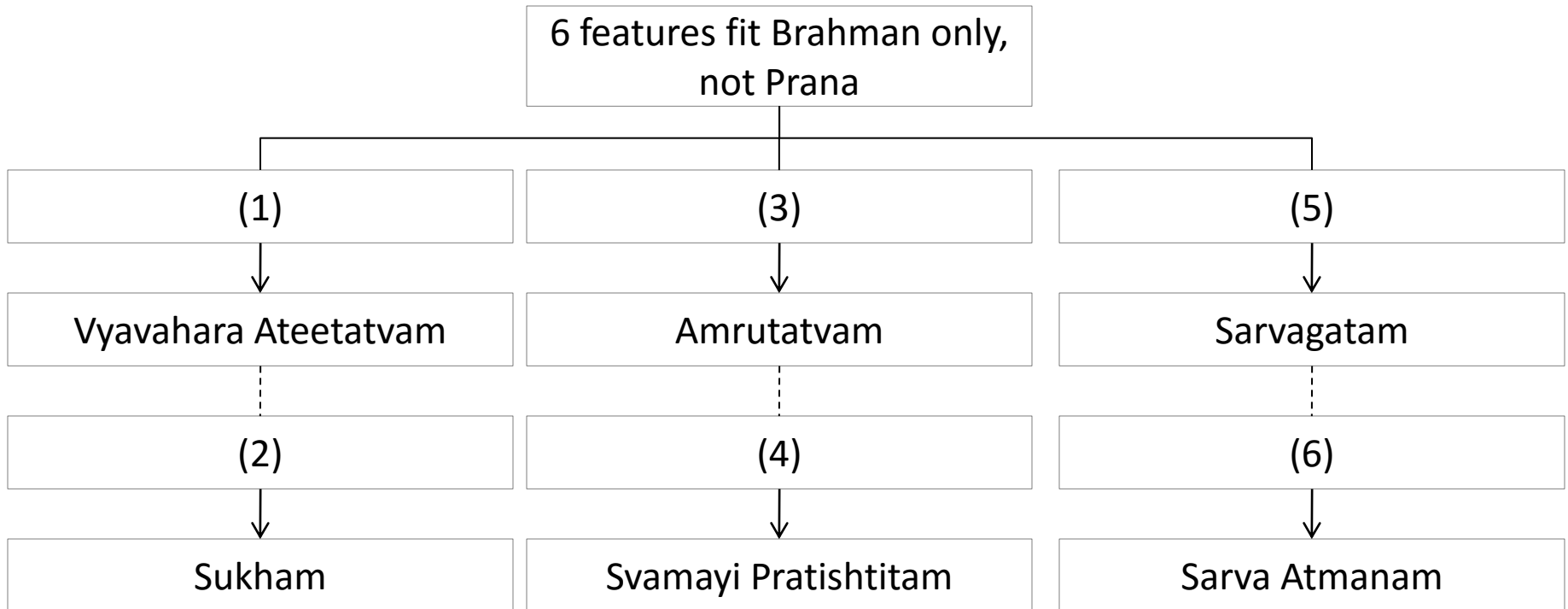
In this world it is said that cattle, horses, elephants, gold, servants, wives, farmland, and houses are a person's glory. I do not mean this type of glory, for these things are not independent of each other. This is what I am talking about. [7 – 24 – 2]

h) Kaivalya Upanishad :

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
सम्पश्यन्ब्रह्म परमं याति नान्येन हेतुना ॥ १० ॥

sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani ।
sampaśyanbrahma paramaṁ yāti nānyena hetunā ॥ 10॥

Experiencing one's own Self in all beings and all beings in the Self, one attains the Highest Brahman – and not by any other means. [Verse 10]



(i) Vyavahara Ateetatvam :

- Belongs to Brahman only beyond seeing, hearing, touching, smelling activities is Buma.
- Activities are not there but I exist as pure Awareness, consciousness, Ananda, Existence.

- Transactions require Triputi.
- Triputi Abavat – Vyavahara Abavat.
- Prana never Vyavahara Ateeta.

Prana	Buma
Vyavaharika Satyam	Vyavaharika Ateeta Paramartikam

(ii) Sukham :

Chandogya Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति १

yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva
vijijnasitavya iti bhumanam bhagavo vijijnasa iti II 1 II

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

- Yo vai Buma Tat Sukham Sukhatvam – Happiness belongs to Brahman not Prana.
- After crossing Ananda Maya, Ananda Svarupa Atma / Muma realised.
- Brahman has no Anandamaya Status of Sushupti also.

Taittiriya Upanishad :

- Ananda Atma
- Raso vai saha
- Vigyanam Anandam Brahma – Brahman alone Ananda Svarupa.

(iii) Amrutatvam :

Chandogya Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti || 1 ||

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]

Amrutam	Mritam
<ul style="list-style-type: none">- Quality of Brahman- Nityatvam, Permanent- Immortality- Sarva Karanatvat	<ul style="list-style-type: none">- Perishable- Quality of Prana- Karyatvat, Ghatavat

(iv) Sva Mahimni Pratishtitvat :

- Brahman alone independent, self reliant, self sufficient.
- Chandogya Upanishad – Chapter 7 – Section 24.
- Where is Buma located?
- Who supports Buma?

Chandogya Upanishad :

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं
क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमि ब्रवीमीति
होवाचान्यो ह्यन्यस्मिन्प्रतिष्ठित इति २

**Goasvamiha mahimetyacaksate hastihiranyam dasabharyam
ksetranyayatananiti nahamevam bravimi bravimiti
hovacanyo hyanyasminpratisthita iti II 2 II**

In this world it is said that cattle, horses, elephants, gold, servants, wives, farmland, and houses are a person's glory. I do not mean this type of glory, for these things are not independent of each other. This is what I am talking about. [7 – 24 – 2]

Shankara :

- Independency belongs to Brahman alone.
- Prana is never self reliant.

Katho Upanishad :

- Nobody lives only because of Prana.
- Prana survives during sleep, Jagrat, Svapna because of Atma / Brahman.
- Prana = Product – Karyam, dependent.

Depends on Karanam – Atma.

Gita :

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ ७.१२ ॥

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

- I am not resting in them (Karanatvat) they are in me (Karyatvat).
- Independent feature belongs to Brahman only not to Prana.

v) Sarvagatam :

Chandogya Upanishad :

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः
स एवेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्ठादहं
पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति १

Sa evadhastatsa uparistatsa pascatsa purastatsa daksinatah sa uttaratah
sa evedam sarvamityathato'hankaradesa evahamevadhastadahamuparistadaham
pascadaham purastadaham daksinato'hamuttarato'hameve-dam sarvamiti II 1 II

That bhuma is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhuma. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 – 25 – 1]

Gita :

अच्छेदोऽयमदाह्योऽयमक्लेदोऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,
Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah II 6 II

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

- Sarvagatam belong to Brahman not Prana

vi) Sarvatmatvam :

Chandogya Upanishad :

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः
स एवेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्ठादहं
पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति १

Sa evadhastatsa uparistatsa pascatsa purastatsa daksinatah sa uttaratah
sa evedam sarvamityathato'hankaradesa evahamevadhastadahamuparistadaham
pascadaham purastadaham daksinato'hamuttarato'hameve-dam sarvamiti II 1 II

That bhuma is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhuma. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 – 25 – 1]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ४

Sa ya esho 'nima aitadatmyam idam sarvam, tat satyam, sa
atma, tat-tvam-asi, svetaketo, iti; bhuya eva ma
bhagavan, vijnapayatv-iti; tatha saumya, iti hovacha II 4 II

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain it again, replied his father. [6 – 9 – 4]

Conclusion :

- 6 properties of Buma mentioned in 7 section fit Buma only.

145.

3rd Adhikaranam

Aksharadhi Adikaranam – 3 Sutras (10 to 12)

a) Vishaya :

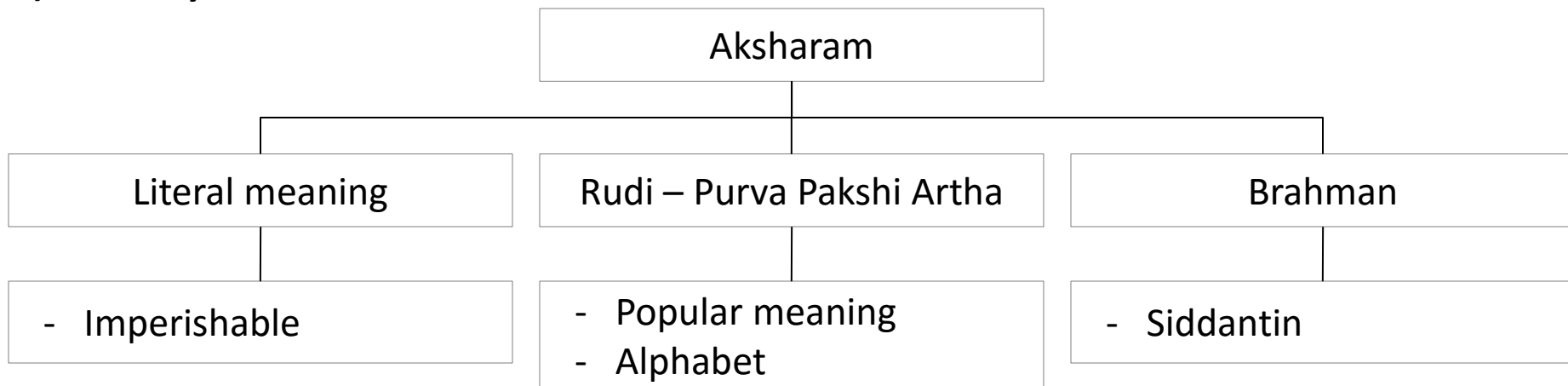
Brihadaranyaka Upanishad :

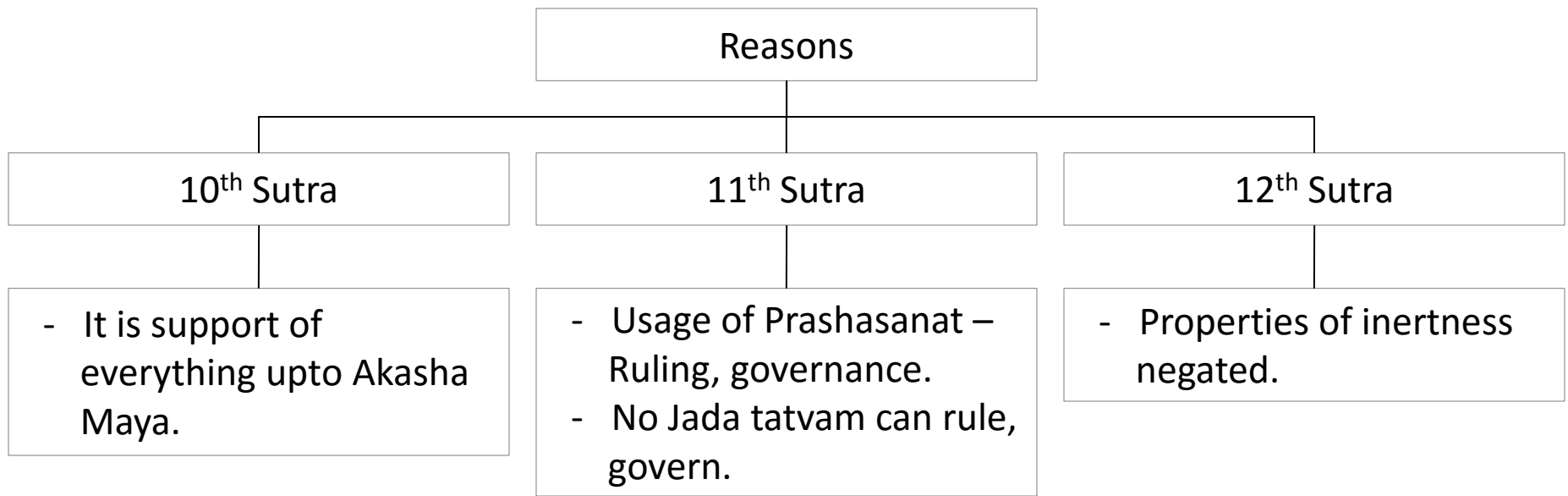
स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽचाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiñ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

b) Samshaya :





Background :

Janaka :

- Who is Anuchana Tamaha in Kuru family or Pancha Desha?
- **Prize** : 1000 cows with gold in horns.
- Samsrava – Sama Veda student of Yajna Valkya did Namaskara and took.

Teaching :

- **Wife** : Katyayini, Meitreiyi
- Gargi – Lady challenger.
- | | | |
|---------|---|--|
| Ashvaha | } | 6 th – 8 th Bramanam's |
| Ushasta | | |
| Kahola | | |

Gargi asks 2 Questions – Arrows :

- What is Akshara Brahman?
- What supports whole cosmos?
- What supports Avyakruta Akasha, Avyakta (not Akasha element but Maya).

Yajnavalkyas Answer :

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्त्रेहमच्छायमतमोऽचाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

- Nirgunam Brahman supports Maya.
- 26 properties negated.

146. Sutra 10 : [Topic 21 – Sutra 73]

अक्षरमम्बरान्तधृतेः ।

Aksharamambarantadhrithih ।

The Imperishable (is Brahman) on account of (its) supporting everything up to Akasa (ether). [I – III – 10]

Ambara	Drithehe
Avyakruta / Unmanifest / Maya	Being support

- Aksharam is Brahman because it supports all things including space.
- Brahman supports everything in past, present, future.

Definition of Brahman :

- Free from all attributes, organs, elements.
- Nisheda Vakya Pramanam.
- Aksharam Sustains Maya, Avyakrutam, Sarva Adharam, Adhishtanam.

Purva Pakshi :

- I am not foolish. It is not Alphabets.
- In Veda, it is special alphabet “OM”.

Gita :

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८.१३ ॥

Uttering the one syllabled ‘Om’ – the (symbol of) Brahman – and remembering Me, he who departs, leaving the body, attains the supreme Goal. [Chapter 8 – Verse 13]

Taittiriya Upanishad :

ओमिति ब्रह्म । ओमितीद सर्वम् ॥ १ ॥

omiti brahma, omitidagm sarvam ॥ 1 ॥

The sacred sound Om is Brahman. All this is the syllable Om. [I – VIII – 1]

Mandukya Upanishad :

हरिः ओम् । ओमित्येतदक्षरमिदं सर्वं
तस्योपव्याख्यानं भूतं भवद्भविष्यदिति
सर्वमोकार एव । यच्चान्यत्रि-कालातीतं
तदप्योकार एव ॥ १ ॥

Harih Aum, Aum-ityetad-aksaram-idam sarvam
tasyopa-vyakhyanam bhutam bhavad-bhavisyad iti
sarvam-onkara eva, yac-canyat-trikalatitam
tad-apy-onkara eva ॥ 1 ॥

Harih Aum. Aum, the word, is all this. A clear explanation of it is (the following) : All that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, Aum. [Mantra 1]

Chandogya Upanishad :

तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य उँकारः संप्रास्रवत्तद्यथा
शङ्कुना सर्वाणि पर्णा- नि संतृण्णान्येवमोकारेण सर्वा
वाक् संतृण्णोकार एवेदँ सर्वमोकार एवेदँ सर्वम् ३

Tanyabhyatapattebhyo'bhitaptebhya omkaraḥ samprasravattadyatha
sankuna sarvani parnani samtrnnanyevamomkarena sarva
vaksamtrnnomkara evedam sarvamomkara evedam sarvam ॥ 3 ॥

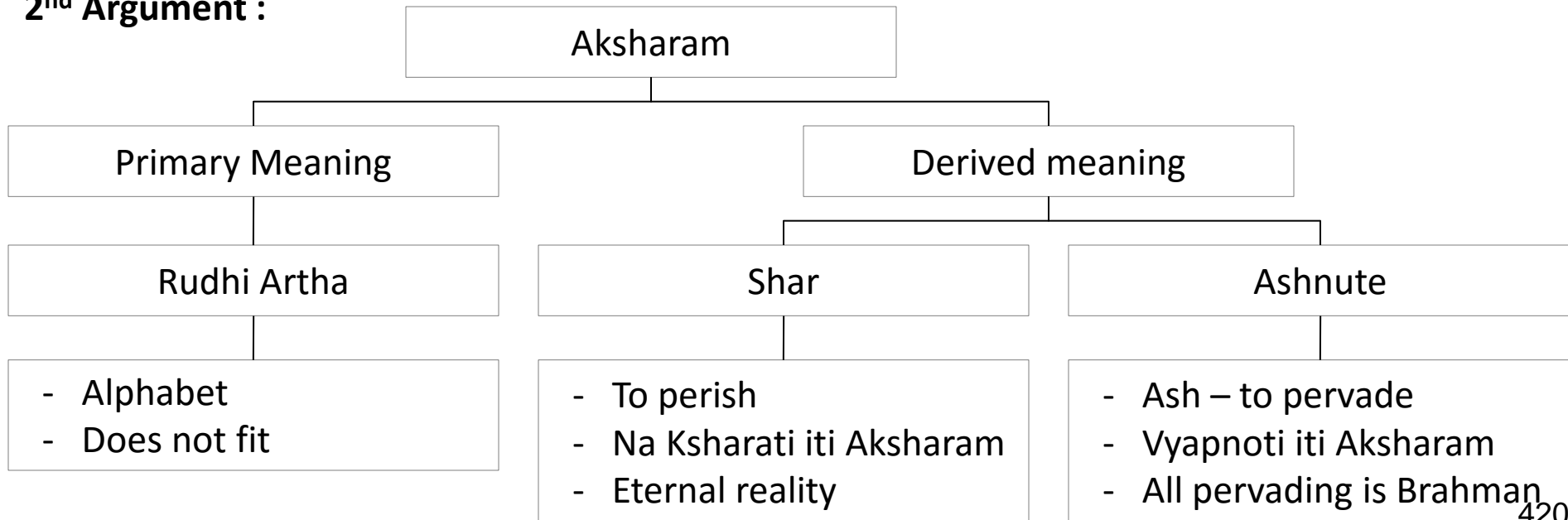
[Prajapati then] meditated on those three vyahrtis [bhuh, bhuvah, and svah]. Out of the vyahrtis, which he thought about, emerged Omkara. Just as a network of ribs is spread all over a leaf, similarly, Omkara permeates every form of speech [or, everything]. All this is Omkara. All this is Omkara. [2 – 23 – 3]

Siddantin :

1st Argument :

- Omkara is not Sarva Adharam.
- Omkara is Adhara for all words in creation.
- Pada Adhara not Pada Artha Adhara.
- Omkara – Sound produced in time has beginning and end.
- Shabda – property of Akasha, subject to beginning and end, Anityam.
- Omkara Guna supported by Akasha.
- Omkara – Padam Artha = Paramatma, Brahman, who is Sarva Adhara.
- Brahman revealed by Omkara is Sarvaddhara.
- Omkara is Prateekam, Lakshyam Brahma.
- Sarva Adhara Aksharam is not Omkara but Brahman.

2nd Argument :



Yajnavalkya :

- Eternal all pervading Brahman is Aksharam in Brihadaranyaka Upanishad – 3 – 8 – 8 .

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiñ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

147. Sutra 11 : [Topic 21 – Sutra 74]

सा च प्रशासनात् ।

Sa cha prasasanat ।

This (supporting) on account of the command (attributed to the Imperishable, can be the work of the Supreme Self only and not of the Pradhana). [I – III – 11]

Word Analysis :

a) Sa :

- Pronoun “that” Ambaram.
- Drithihi supporting whole universe, sustaining universe.

b) Prashanat :

- Prashasa Sravanat.
- Because of usage of word Prashasanat ruling, commandment (In Brihadaranyaka Upanishad – Chapter 3 – 8 – 9).
- Sa Brahma Karma Prashasanat cha.
- Ratnaprabhakara – sub-commentator mentions this.
- Purva Pakshi takes it as Pradhanam because he gets confused as Buta Akasha – (Sustained). It is Avyakruta, Avyakta Akasha (Sustainer).
- Supporter and supported can't be same Jada Vastu.
- Ruler, governance – Indicates Chetana Tatvam.
- Sustainance of world is function of Chetana Paramatma.

Purva Pakshi :

- Status of Aksharam = Maya, Moola Prakrti, Avyaktam.

Gita :

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ ८.१८ ॥

From the unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night', they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- Creation comes out of Avyaktam and goes back to Avyakta Pradhanam.

Siddantin :

- By word Prashasanat, Pradhanam negated.
- Study Brihadaranyaka Upanishad : 3 – 8 – 9

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ
विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि
द्यावापृथिव्यौ विधृते तिष्ठतः, एतस्य वा अक्षरस्य
प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्रण्यर्धमासा मासा
ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति ; एतस्य वा अक्षरस्य
प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्व-
तेभ्यः, प्रतीच्योऽन्याः, यां यां च दिशमनु ; एतस्य वा
अक्षरस्य प्रशासने गार्गि ददतो मनुष्याः प्रशंसन्ति, यजमानं
देवाः, दर्वीं पितरोऽन्वायताः ॥ ९ ॥

etasya vā akṣarasya praśāsane, gārgi, sūryācandramasau
vidhṛtau tiṣṭhataḥ; etasya vā akṣarasya praśāsane, gārgi,
dyāvāpṛithivyau vidhṛte tiṣṭhataḥ; etasya vā akṣarasya
praśāsane, gārgi, nimeṣā, muhūrtā, ahorātraṇy, ardhmāsā,
māsā, ṛtavah, samvatsara iti. vidhṛtās tiṣṭhanti; etasya vā
akṣarasya praśāsane, gārgi, prācya'nyā nadyaḥ syandante
śvetebyaḥ parvatebyaḥ, pratīcya'nyāḥ, yām yām cā dīśam anu;
etasya vā akṣarasya praśāsane, gārgi, dadato manuṣyāḥ
praśamsanti; yajamānaṁ devāḥ, darvīm pitaro 'nvāyattāḥ ॥ 9 ॥

Under the mighty rule of this Immutable, O Gargi, the sun and moon are held in their positions; under the mighty rule of this Immutable, O Gargi, heaven and earth maintain their positions; under the mighty rule of this Immutable, O Gargi, moments Muhurtas, days and nights, fortnights, months, seasons and years are held in their respective places; under the mighty rule of this Immutable, O Gargi, some rivers flow eastward from the White Mountains, others flowing westward continue in that direction, and still other keep to their respective courses; under the mighty rule of this Immutable, O Gargi, men praise those that give, the gods depend on the sacrificer, and the manes on independent offerings (Darvihoma). [III – VIII – 9]

- Vishaya – Brihadaranyaka Upanishad : 3 – 8 – 8

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

- Etasya Aksharam Prashasane repeated Several times.
- Aksharam alone maintains order in the world.
- Policing possible by Chetana Tatvam only not Pradhanam.
- Prakrti can't rule the world.

148. Sutra 12 : [Topic 21 – Sutra 75]

अन्यभावव्यावृत्तेश्च ।

Anyabhavavyavrittescha ।

And on account of (the Sruti) separating (the Akshara) from that nature is different (from Brahman). [I – III – 12]

- Other one, Pradhanam, with 23 properties is negated indirectly in Brihadaranyaka Upanishad : 3 – 8 – 11.

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टुं, अश्रुतं श्रोतुं, अमतं
मन्तुं, अविज्ञातं विज्ञातुं ; नान्यदतोऽस्ति द्रष्टुं, नान्यदतोऽस्ति
श्रोतुं, नान्यदतोऽस्ति मन्तुं, नान्यदतोऽस्ति विज्ञातुं ;
एतस्मिन् खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tad vā etad akṣaram, gārgi, adr̥ṣṭam draṣṭṛ, aśrutam, śrotr̥,
amatam mantr̥, avijñātam vijñātr̥, nānyad ato'sti draṣṭṛ,
nānyad ato'sti śrotr̥, nānyad ato'sti mantr̥, nānyad ato'sti vijñātr̥;
etasmin nu khalv akṣare, gārgi, ākāśa otaś ca protaś ca ॥ 11 ॥

This Immutable, O Gargi, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gargi, is the (unmanifested) ether pervaded.[3 – 8 – 11]

Aksharam	Aksharam is
- Adrishtam – Not Seen	- Seer – Drishtru
- Asrutam – Not Heard	- Hearer – Srotru
- Amantan – Not Known	- Knower – Mantru
- Avigyatam – Not Thought	- Thinker – Vigyatra

- Seerhood, hearerhood, knowerhood, thinkerhood possible only for chetana tatvam.
- Pradhanam is Achetanam.

- Knower – Combination of 5 senses.
Experiencer – Combination of 5 Senses + Thinker.
- Chetana Brahman is ever experiencer.
- **What fits Pradhanam?**
Only seen, heard, thought, known, experienced – Jada Vastu.
- **What is Brahman?**
Seer, hearer, thinker, knower, experiencer – Chetana Vastu, Sentient, witness.

Conclusion of Adhikaranam :

Vyasas main reasons :

Sutra 10 :

- Ambara Anta Dritehe
- Substratum of Universe.
- Omkara only sound produced and resolved.

Sutra 11 :

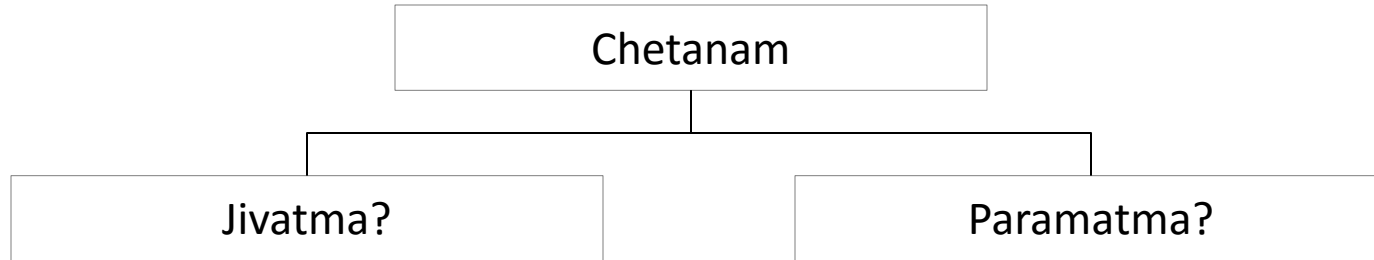
- Aksharam – Prashasana Karta
- Ruler, controller has to be Chetana Tatvam.

Sutra 12 :

- Anyabava Vrittishcha.
- Seerhood, hearerhood – in Brihadaranyaka Upanishad 3 – 8 – 11 can be only Chetana Brahman.
- By mentioning as Chetanam, Sruti negates Aksharam as Jada Pradhanam.

Shankara :

- Negates possible Purva Pakshi.



- Brihadaranyaka Upanishad - Chapter 3 – 8 – 8 gives Answer.

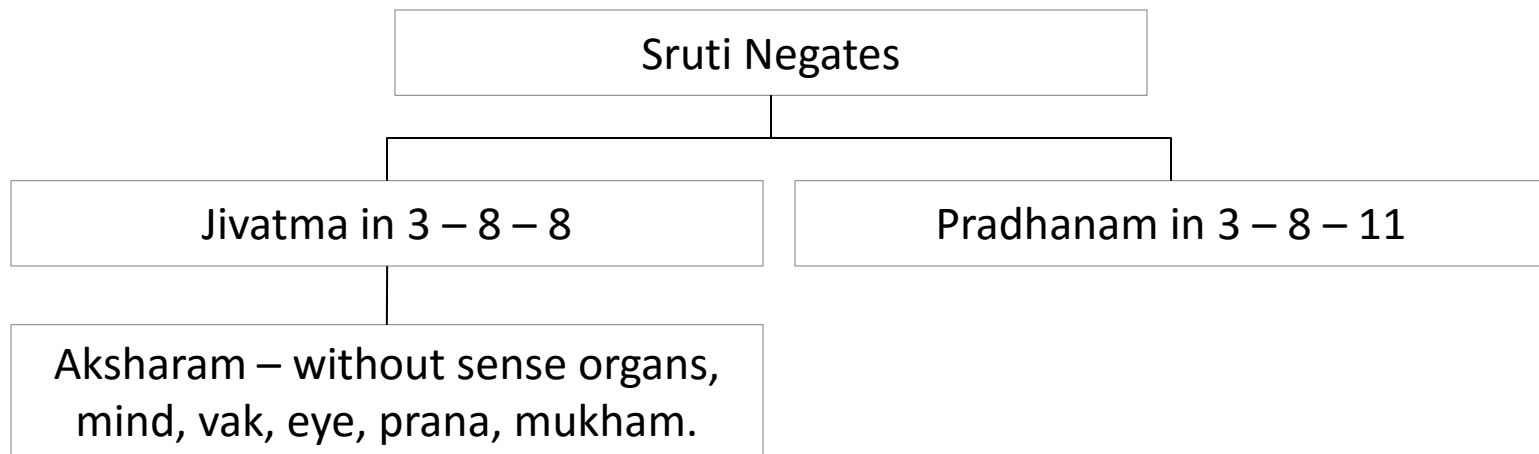
स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलौहितमन्नेहमच्छायमतमोऽचाय्व-
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मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

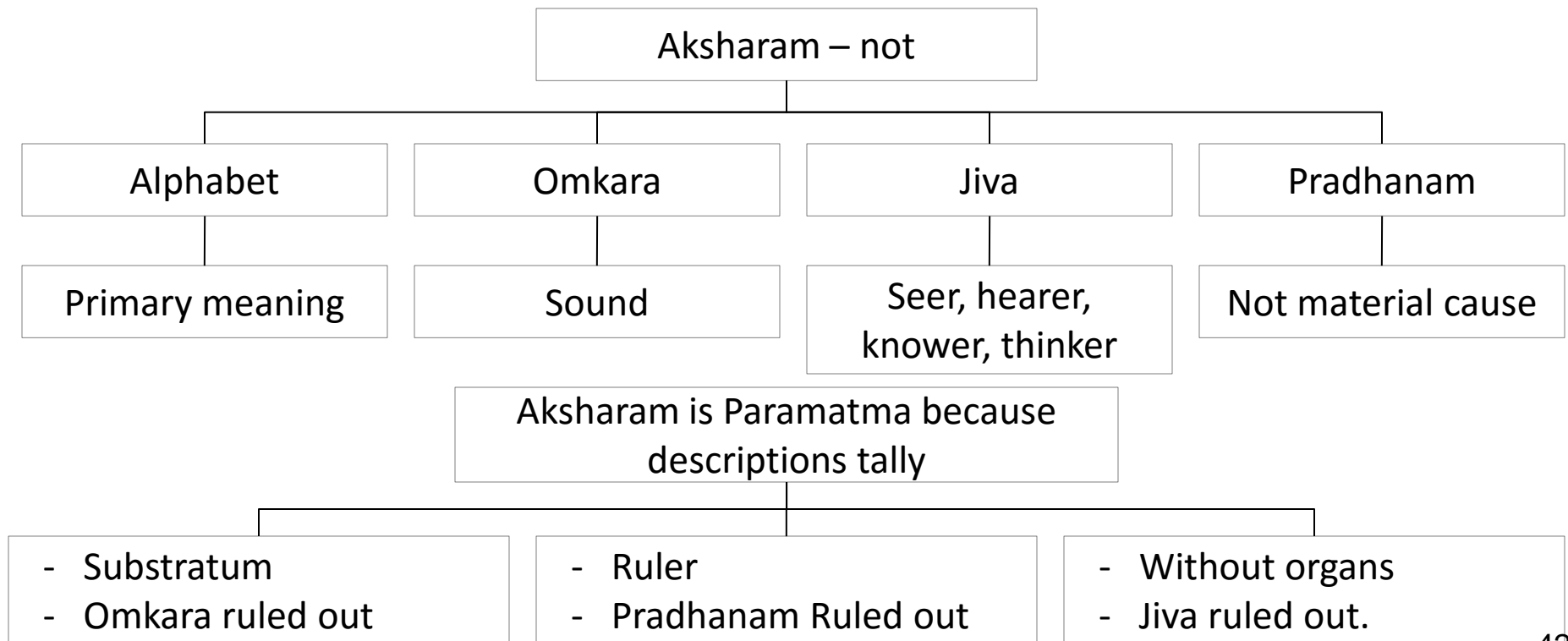
Not Jivatma :

- Prana Dharane.
- Holds Prana, Prani.
- Sharira Traya Sahita.



Conclusion :

- Aksharam – Brahman only.



- Paramatma has 3 attributes – Ruler, Substratum, without organs.

Gita :

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८.३ ॥

The Blessed Lord said : Brahman is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation is called 'work' (action). [Chapter 8 – Verse 3]

- Brahman is imperishable, the supreme.

Sutra 13 : [Topic 22 – Sutra 76]

ईक्षतिकर्मव्यपदेशात्सः ।

Ikshatikarmavyapadesat sah ।

Because of His being mentioned as the object of sight, He (who is to be meditated upon is Brahman). [I – III – 13]

Ikshadi



- Jnanam
- Ikshati

Karma



- Jneya Vishaya
- Object

Vyapadeshat Saha



- Because of reference Brahman as an object of knowledge.

a) Vishaya :

b) Prasno Upanishad :

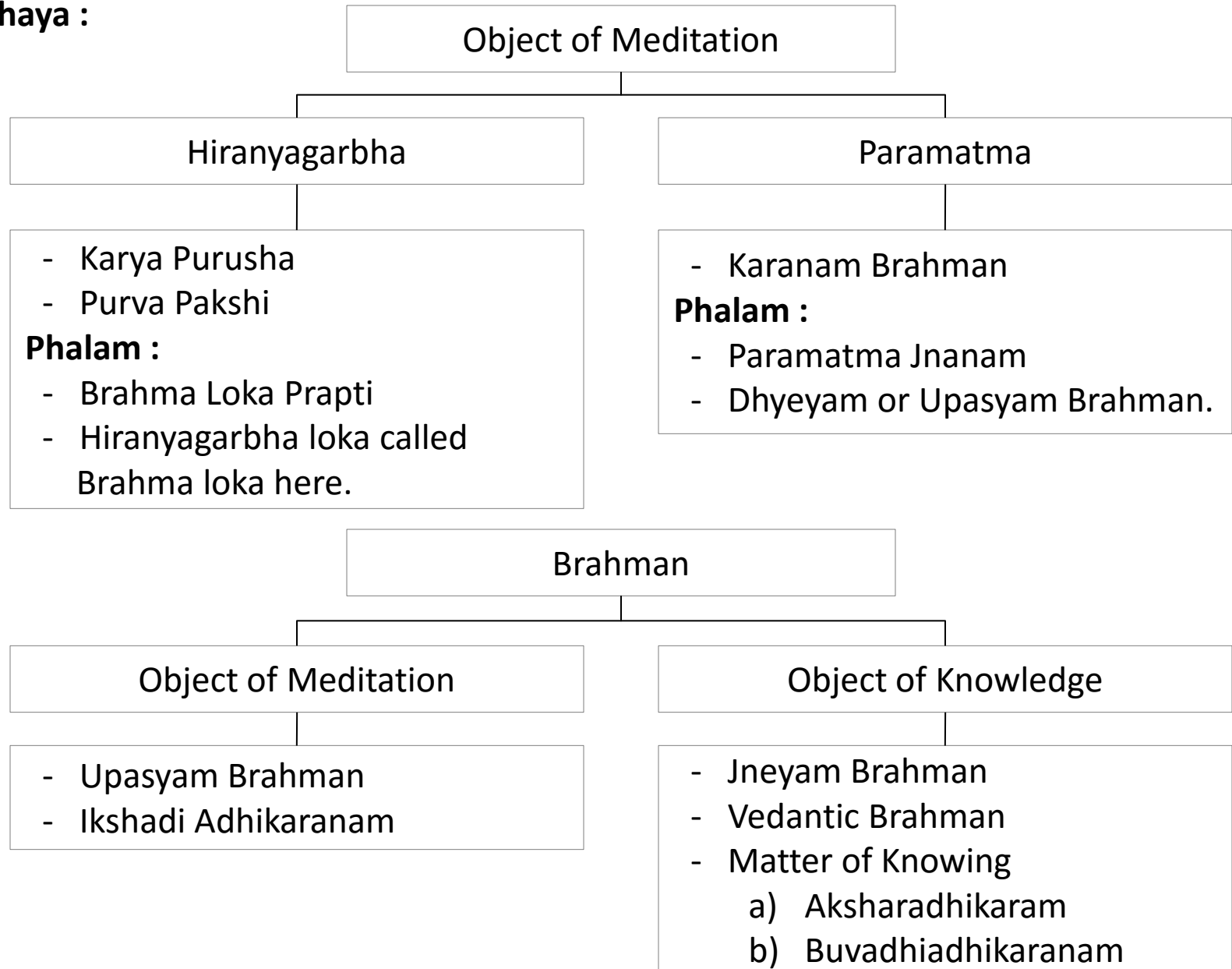
यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं
पुरुषमभि-ध्यायीत स तेजसि सूर्ये सम्पन्नः ।
यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः
स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात् परात्परं
पुरुशयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ ५॥

Yah punaretam trimaatrena-om-ityetenaivaaksharena param
purusham-abhidhyaayeeta, sa tejasi soorye sampannah
yathaa paadodara-stvachaa vinirmuchayate evam ha vai sa paapmanaa vinirmuktah
sa saamaabhir-unneeeyate brahmalokam sa etasmaajjiivaghanaath paratparam
purisayam purusham-eekshate tad etau slokau bhavatach ॥ 5 ॥

But if again he meditates on his highest Purusa with this syllable by all its three matras, he becomes united with the bright Sun. As a snake is freed from its skin, so is he freed from all sins. He is led by the Sama hymns to the world of Brahma, the Creator, and from Him – the mass of life – he beholds the supreme purusa residing in the heart. There are the two following verses about it. [Chapter V – Verse 5]

- Prasno Upanishad – Chapter 5 – Verse 5 which reveals Parama Purusha as object of Omkara Meditation.

b) Samshaya :



Word Meaning :

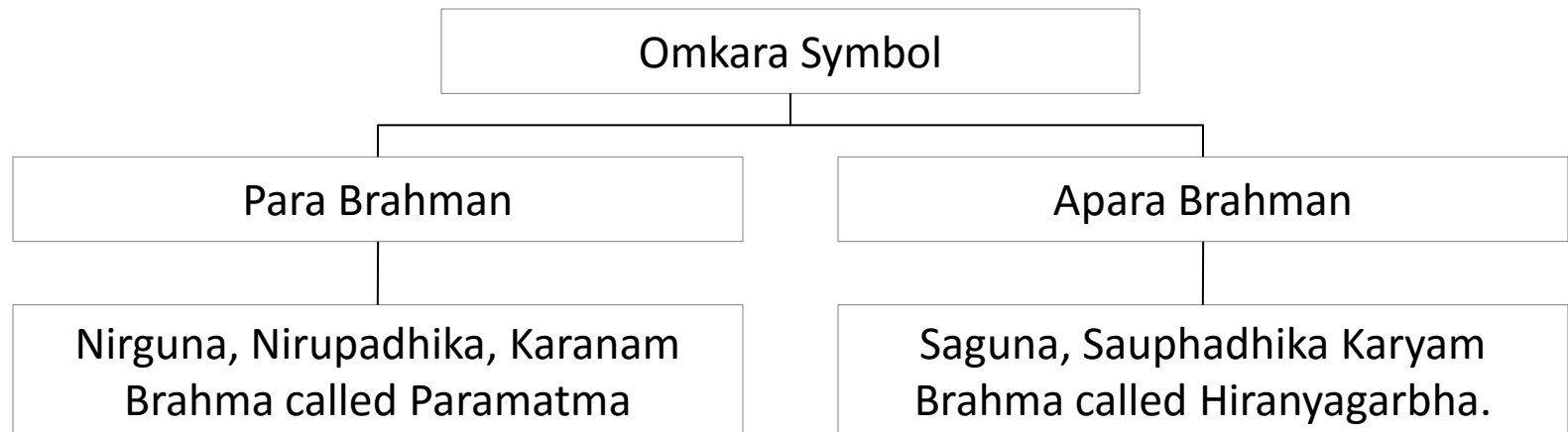
- Because of presentation of Para Purusha as an object of meditation in Dhyana Vakyam of Prasno Upanishad – Chapter 5 – Verse 5, Phala Purusha is Paramatma alone and not Hiranyagarbha.
- Jneya Purusha = Dheya Purusha.
- Object of Meditation = Object of Knowledge.

Background :

- Prasno Upanishad – 6 disciples – 6 questions.

5th Chapter :

- Disciple : Satyakama
- Guru : Pipalada.



Similar Mantra :

Katho Upanishad :

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

Etad-dhyeva-ksaram brahma etad-dhyeva-ksaram param,
Etad-dhyeva-ksaram jnatva yo yad-icchatī tasya tat ॥ 16 ॥

This word is verily Brahman alone, this word is also the highest, he who knows this word obtains, verily, whatever (of the two) he desires. [I – II – 16]

What is Param Purusha?

Hiranyagarbha

Paramatma

- 1st Part of Prasno Upanishad - Chapter 5 – Verse 5 mantra is meditate on Param Purusha.
- 2nd : Phalam = Hiranyagarbha loka.

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं
पुरुषमभि-ध्यायीत स तेजसि सूर्ये सम्पन्नः ।
यथा पादोदरस्त्वचा विनिर्भूच्यत एवं ह वै स पाप्मना विनिर्भूक्तः
स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवधनात् परात्परं
पुरुषाय पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ ५ ॥

Yah punaretam trimaatrena-om-ityetenaivaaksharena param
purusham-abhidhyaayeeta, sa tejasi soorye sampannah
yathaa paadodara-stvachaa vinirmuchayate evam ha vai sa paapmanaa vinirmuktah
sa saamaabhir-unneeyate brahmalokam sa etasmaajjiivaghanaath paratparam
purisayam purusham-eekshate tad etau slokau bhavatach ॥ 5 ॥

But if again he meditates on his highest Purusa with this syllable by all its three matras, he becomes united with the bright Sun. As a snake is freed from its skin, so is he freed from all sins. He is led by the Sama hymns to the world of Brahma, the Creator, and from Him – the mass of life – he beholds the supreme purusa residing in the heart. There are the two following verses about it. [Chapter V – Verse 5]

Siddhantin : Reasons

a) Hiranyagarbha Prapti (Station) not absolute (Destination) but intermediate result.

- Ultimate Phalam – Paramatma Jnanam.

Gita :

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८.१३ ॥

Uttering the one syllabled 'Om' – the (symbol of) Brahman – and remembering Me, he who departs, leaving the body, attains the supreme Goal. [Chapter 8 – Verse 13]

b) Meditate on Paramatma then he will know Paramatma who is superior to Hiranyagarbha in Brahma Loka.

c) Param :

- Greatest – not Virat or Hiranyagarbha but highest is Paramatma.
- Mukhya Artha fits Paramatma only.

Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

d) Sarva Papa Nasha only by knowing Paramatma – not Hiranyagarbha.

- Hiranyagarbha Upasana gives purity not absolute purity.

Conclusion :

- Para Purusha is Paramatma not Hiranyagarbha.
- Here it is Upasyam Brahma.

Daharadhiadhikaranam – 8 Sutras (14 – 21)

a) Vishaya :

Chandogya Upanishad :

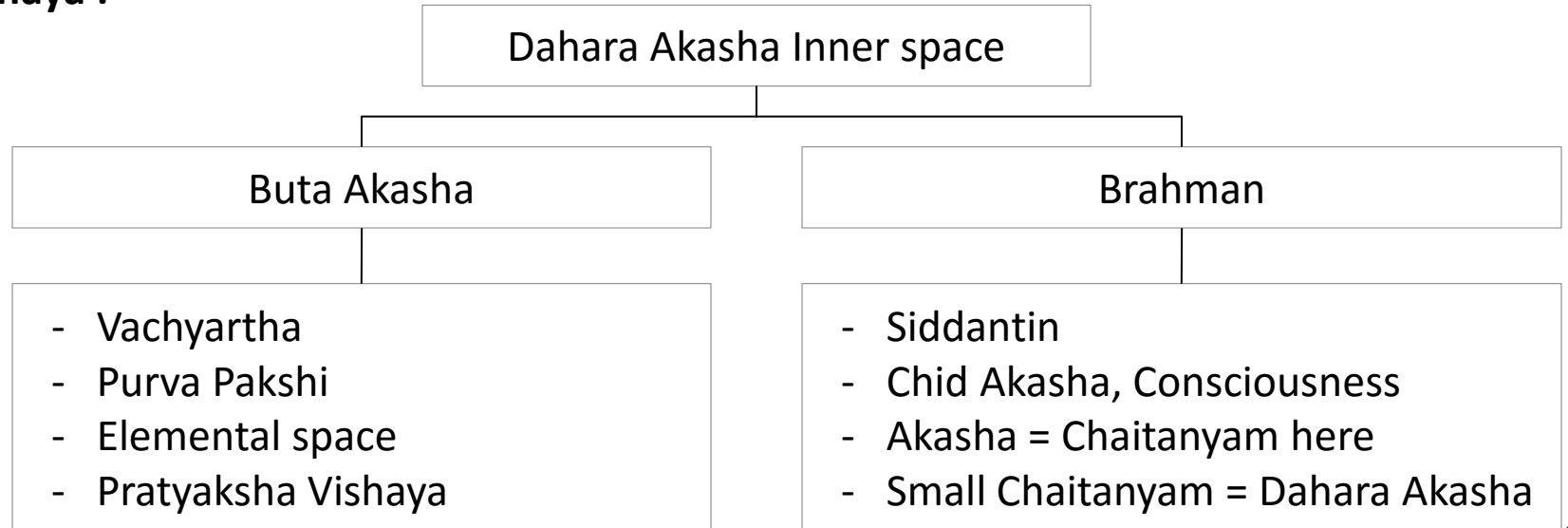
ॐ अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुराडरीकं
वेश्म दहरोऽस्मिन्नन्तराकाशस्त-स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

Om atha adidamasminbrahmapure daharam pundarikam
vesma daharo'sminnantarakasastasminyadantastadanvestavyam
tadvava vijijnasitavyamiti || 1 ||

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

- Dahara Upasana.

b) Samshaya :



Background :

- **Akasha :**

Asamantat, Prakashate shining, manifesting everywhere as Sat Chit Ananda.

- **Hridayam :**

Lotus heart is abode, residence of Paramatma for Upasana.

Gita :

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५.१३ ॥

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

Deho Devalaya prokto....

देहो देवालयः प्रोक्तो जीवो देवः सनातनः ।
त्यागेन्द्रज्ञान निर्मलायम् सोहं भावेन पूजयेत् ॥

Deho Devalaya Prokto Jeevo Deva Sanathana I
tyajade gnana nirmalyam soham bhaavena poojayet II

"The body alone is the Temple of God ; the individual is the Universe, knowledge destroys the ignorance about duality. Hence, worship God / Goddess with consciousness of Soham ie., with the awareness that you are the Universal energy as you breath every moment".

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

- World is resting on that formless space like Ishvara.

Steps :

- a) Meditate on Saguna Ishvara as Brahman (External object).
 - b) Meditate lord as external space – Akasha Shariram Brahma.
 - c) Meditate on Lord as internal space.
 - d) Know Lord as inner Akasha.
- Chandogya Upanishad – 8th Chapter 3rd & 4th stage (Prajapati Vidya).

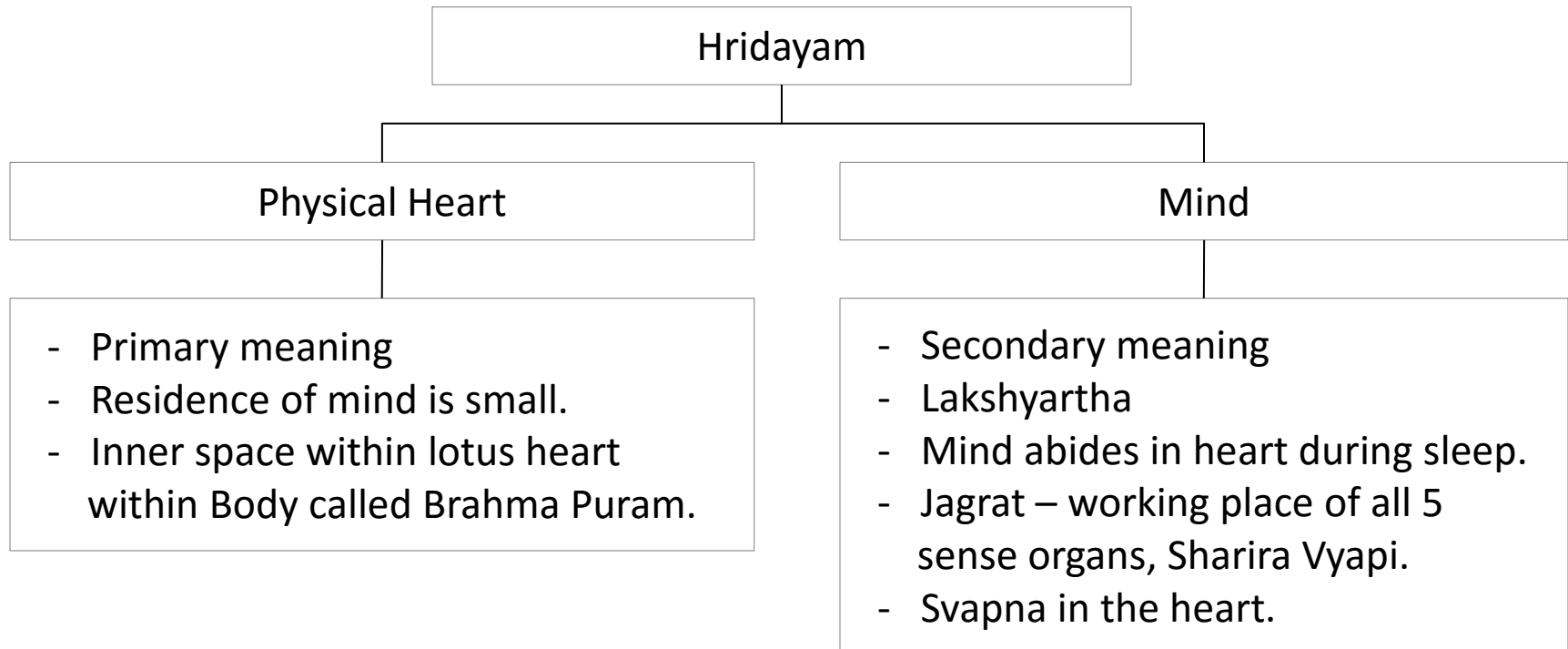
151. Sutra 14 : [Topic 23 – Sutra 77]

दहर उत्तरेभ्यः ।

Dahara uttarebhyah ।

The small (ether, Akasa, is Brahman) on account of the subsequent arguments or expression). [I – III – 14]

- Small space is Brahman on account of many reason.



Vyasa's Reason :

- Dahara Akasha is Brahman, because description matches with Brahman later.

Shankara's 7 features of Dahara Akasha

Chandogya Upanishad

8 – 1 – 1

- 1) Antar Akasha
Anveshtavyam
- Deserves enquiry
 - 2) Vijingyastvam
- Realisability, knowability.
- Gita :**
- Chapter 13 – Verse 13

8 – 1 – 3

- 3) Sarva Buta Akasha sa
Drishyam
- Comparable to all
pervading space.
- 4) Sarvadaratvam
- Resting place
- Substratum

8 – 1 – 5

- 5) Ashta Guna Vasishtatva
- 6) Atmatvam

8 – 1 – 6

- 7) Ananta Phala Vatvam
- infinite result.

Chandogya Upanishad :

ॐ अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म
दहरोऽस्मिन्नन्तराकाशस्त-स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

Om atha yadidamasminbrahmapure daharam pundarikam vesma
daharo'sminnantarakasastasminyadamtastadanvestavyam
tadvava vijijnasitavyamiti || 1 ||

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

I will declare that which has to be “known,” knowing which one attains to Immortality – the beginningless Supreme Brahman, called neither being nor non-being. [Chapter 13 – Verse 13]

Chandogya Upanishad :

यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश
उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते
उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि
यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति ३

**Yavanva ayamakasastavaneso'ntarhrdaya akasa
ubhe asmindyavaprthivi antareva samahite
ubhavagnisca vayusca suryacandramasavubhau vidyunnaksatrani
yaccasyehasti yacca nasti sarvam tadasminsamahitamiti II 3 II**

[The teacher replies :] The space in the heart is as big as the space outside. Heaven and earth are both within it, so also fire and air, the sun and the moon, lightning and the stars. Everything exists within that space in the embodied self – whatever it has or does not have. [8 – 1 – 3]

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं
ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्मापहतपाप्मा विजरो
विमृत्युर्विशोको विजि-घत्सोऽपिपासः सत्यकामः सत्यसंकल्पो
यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा
भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवो-पजीवन्ति ५

**Sa bruyannasya jarayaitajjiryati na vadhenasya hanyata etatsatyam
brahmapuramasminkamah samahita esa atmapahatapapma vijaro
vimrtyurvisoko vijighatsopipasah satyakamah satyasankalpo
yatha hyeveha praja anvavisanti yathanusasanam yam yamantamabhikama
bhavanti yam janapadam yam ksetrabhagam tam tamevopajivanti II 5 II**

In reply the teacher will say : the body may decay due to old age, but the space within [i.e., brahmapura] never decays. Nor does it perish with the death of the body. This is the real abode of Brahman. All our desires are concentrated in it. It is the Self – free from all sins as well as from old age, death, bereavement, hunger, and thirst. It is the cause of love of Truth and the cause of dedication to truth. If a person strictly follows whatever the ruler of the country commands, he may then get as a reward some land, or even an estate. [8 – 1 – 5]

Chandogya Upanishad :

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः
क्षीयते तद्य इहात्मानमनुविद्य ब्रजन्त्येताँश्च सत्यान् कामाँस्तेषाँ
सर्वेषु लोकेष्वकाम- चारो भवत्यथ य इहात्मानमनुविद्य ब्रजन्त्येताँश्च
सत्यान् कामाँस्तेषाँ सर्वेषु लोकेषु कामचारो भवति ६

Tadyatheha karmajito lokah ksiyata evamevamutra punyajito lokah
ksiyate tadya ihatmanamananuvidya vrajantyetamsca satyan kamamstesam
sarvesu lokesvakamacaro bhavatyatha ya ihatmanamananuvidya vrajantyetamsca
satyankamamstesam sarvesu lokesu kamacaro bhavati II 6 II

Everything perishes, whether it is something you have acquired through hard work in this world or it is a place in the other world which you have acquired through meritorious deeds. Those who leave this world without knowing the Self and the Truths which they should know are not free, no matter where they go. But those who leave this world after knowing the Self and the Truths which they should know are free, no matter where they are. [8 – 1 – 6]

Ashta Guna Visishtatvam :

- i. Apahatapapma → Free of Papam
- ii. Vijara → Free from old age
- iii. Vimrityu → Free from death
- iv. Vishoka → Free from sorrow
- v. Vijigatsaha → Without Hunger
- vi. Apipapsaha → Without Thirst
- vii. Satyakamaha → Unfailing desires
- viii. Satya Sankalpaha → Unfailing plans

Chandogya Upanishad : 8 – 1 – 3

- Daharakasha – seemingly small but really as Vast as external space.
- Comparable to external space but different.
- In Dahara Akasha, Prithvi, Nakshatram, Vayu, Samudram, Heaven, Located.
- Sarva – Adharam – fits Brahman, Substratum of everything.
- **Buta Akasha :**
 - Relative Substratum not adhara of itself.
 - Buta Akasha supported by Brahman.

Chandogya Upanishad : 8 – 1 – 5

- Free from Papa – hence pure being, Chaitanya Svarupam.
- 8 Vibhutis of Dahara Akasha Brahman none of these descriptions can fit Buta Akasha – Matter.
- Hence Lord is sentient being endowed with 8 glories.
- Akasha – has death Maranam during Pralayam not Amrityu.

Chandogya Upanishad : 8 – 1 - 6

- Karma + Upasana of Jivas have finite result – perishable.
- Akasha Brahman is infinite.
- Knowledge of Dahara Akasha gives infinite result through knowledge.

Shankara :

- Adds one more reason.
- Physical Body = Brahma Puram
= Only because Dahara.
- Akasha is Brahman, this body is Butakasha Param.

Purva Pakshi :

- How this miserable body is residence of all pervading Brahman?

Shankara :

- Residence of Rama means I can meet Rama here.
- Body, residence of Brahman means Brahman is recognisable, contactable in the body.
- Body is Upalabdhi Sthanam, Brahman obtains in the body.

Gita :

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५.१३ ॥

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

Katho Upanishad :

- Brahman resides in Body.

152. Sutra 15 : [Topic 23 – Sutra 78]

गतिशब्दाभ्यां तथा हि दृष्टं लिङ्गं च ।

Gatisabdabhyam tatha hi drishtam lingam cha ।

The small Akasa (ether) is Brahman on account of the action of going (into Brahman) and of the word (Brahmaloka); because thus it is seen (i.e. the individual souls go into Brahman) is seen elsewhere in other Sruti texts; and this daily going of the souls into Brahman (during deep sleep) is an inferential sign by means of which we may properly interpret the word 'Brahmaloka'). [I – III – 15]

Chandogya Upanishad :

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन् लभते
सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा
अनृतापिधानास्तद्यथापि हिरण्यनिधिं नि-हितमक्षेत्रज्ञा
उपर्युपरि संचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा
अहरह-र्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः २

Atha ye casyeha jiva ye ca preta yaccanyadicchanna labhate
sarvam tadatra gatva vindate'tra hyasyaite satyah kama
anrtapidhanastadyathapi hiranyanidhim nihitamaksetrajna
uparyupari sancaranto na vindeyurevamevemah sarvah praja
aharargacchantya etam brahmalokam na vindantyanrtena hi pratyudhah II 2 II

Further, those of his relatives who are still alive and those who are dead, and also those things a person cannot get even if he wishes for them – all these he gets by going within his heart. All true desires of a person are in his heart, though they are hidden. It is like when there is gold hidden someplace underground and people who are ignorant of it walk over that spot again and again, knowing nothing about it. Similarly, all these beings go to Brahmaloka every day, and yet they know nothing about it because they are covered by ignorance. [8 – 3 – 2]

Context here :

- During sleep, every Jiva resolves in Dahara Akasha only.
- Whenever Jiva resolves, it resolves into Brahman, Ishvara only – why?

Brahman	Jiva
Karanam	Karyam

a) Mundak Upanishad :

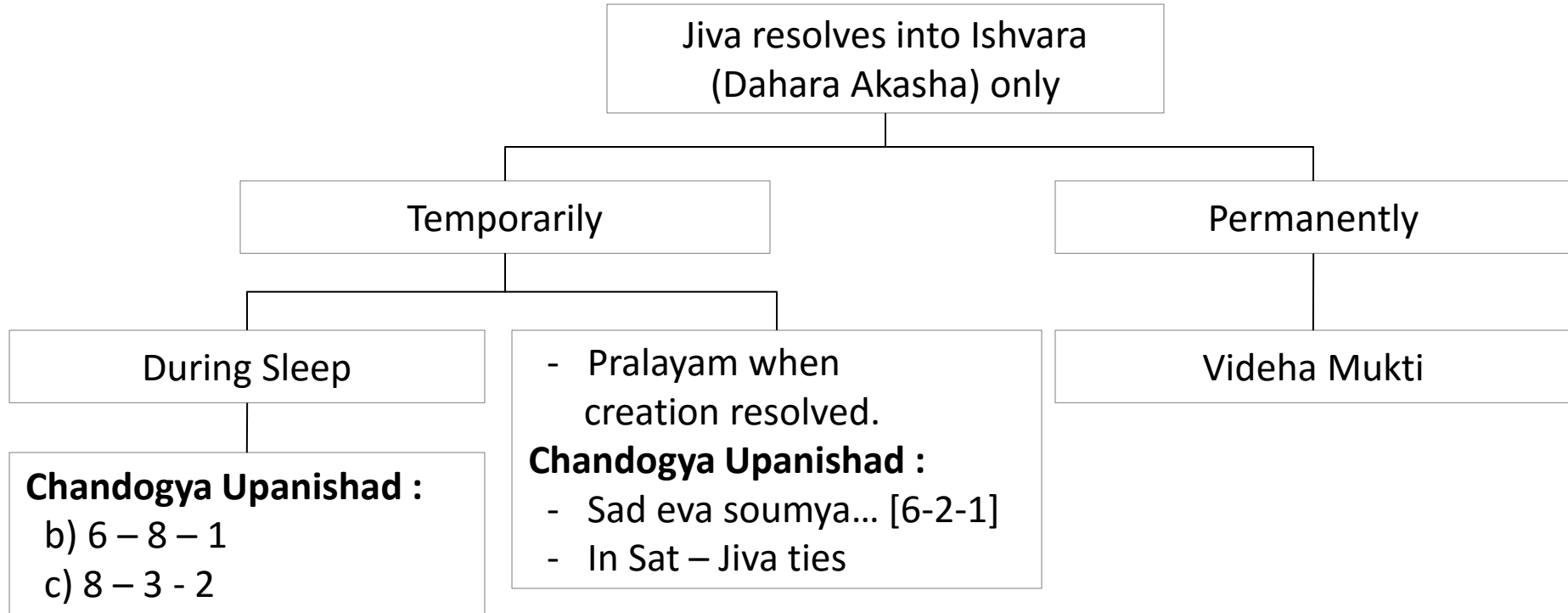
तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

- All Jivas born out of Brahman and resolves into Brahman.

Vyasas Argument :



Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुतसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 1, 6 – 9 – 4, 6 – 10 – 3, 6 – 11 – 3, 6 – 12 – 3, 6 – 13 – 3, 6 – 14 – 3, 6 – 15 – 3, 6 – 16 – 3]

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन् लभते
सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्येते सत्याः कामा
अनृतापिधानास्तद्यथापि हिरण्यनिधिं नि-हितमक्षेत्रज्ञा
उपर्युपरि संचरन्तो न विन्देयुरेवमेवमाः सर्वाः प्रजा
अहरह-र्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः २

*Atha ye casyeha jiva ye ca preta yaccanyadicchanna labhate
sarvam tadatra gatva vindate'tra hyasyaite satyah kama
anrtapidhanastadyathapi hiranyanidhim nihitamaksetrajna
uparyupari sancaranto na vindeyurevamevemah sarvah praja
aharahargacchantya etam brahmalokam na vindantyanrtena hi pratyudhah II 2 II*

Further, those of his relatives who are still alive and those who are dead, and also those things a person cannot get even if he wishes for them – all these he gets by going within his heart. All true desires of a person are in his heart, though they are hidden. It is like when there is gold hidden someplace underground and people who are ignorant of it walk over that spot again and again, knowing nothing about it. Similarly, all these beings go to Brahmaloka every day, and yet they know nothing about it because they are covered by ignorance. [8 – 3 – 2]

d) Prasno Upanishad :

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः ।
मनो ह वाव यजमानः । इष्टफलमेवोदानः ।
स एनं यजमानमहरहर्ब्रह्म गमयति ॥ ४ ॥

Yad-uchchhvaasa nihsvaasaav-etau aahuti samam nayateeti sa samaanah.
mano ha vaava yajamaana, ishtaphalameva udaanah
sa enam yajamaanam-aharahr brahma gamayati II 4 II

Because the Samana distributes equally the oblations of the 'inspirations and expirations', he is priest (hotr). The mind is the sacrificer (Yajaman) and the Udana is the fruit of the sacrifice. He leads the sacrificer every day (in deep sleep) to Brahman. [Chapter IV – Verse 4]

- Udana Prana takes Jiva to Brahman.

e) Brihadaranyaka Upanishad : Svayam Jyoti Brahmana

तद्वा अस्यैतदतिच्छन्दा अपहृतपाप्माभयं रूपम् । तद्यथा
प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम्,
एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किंचन
वेद नान्तरम् ; तद्वा अस्यैतदात्मकाममात्मकाममकामं रूपं
शोकान्तरम् ॥ २१ ॥

tad vā asyaitad aticchando'pahatapāpmābhyaṁ rūpam. tad yathā
priyayā striyā sampariṣvaktō na bāhyaṁ kiṁ cana veda nāntaram,
evam evāyaṁ puruṣaḥ prājñēnātmanā sampariṣvaktō na bāhyaṁ kiṁ cana
veda nāntaram. tad vā asyaitad āpta-kāmam, ātma-kāmam, a-kāmam
rūpam śokāntaram II 21 II

That is his form – beyond desires, free from evils, and fearless. As a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (Self), fully embraced by the Supreme Self, not know anything at all, either external or internal. That is his form – in which all objects of desire have been attained and are but the self, and which is free from desire and devoid of grief. [IV – III – 21]

- Pragnena Anvarudha na bahyam kinchana, Aantaram, Priya – Na antaram.
- Jiva resolves into Brahman.

Word Analysis :

a) Gathi Shabdabyam :

- Merger, resolution, layaha, dissolution.
- Because of merger of Jiva into Daharakasha during sleep, as revealed in Chandogya Upanishad – Chapter 8 – 3 – 2, we know Jiva merges into Brahman only.
- Hence Daharakasha = Brahman.

b) Tatahi Drishtam Lingam cha :

- Jivas merger into Brahman is seen as lingam.
- In Chandogya Upanishad – Chapter 6 – 8 – 1, Prasno Upanishad Chapter 4 – Verse 4, Jiva merges into Brahman.
- In Chandogya Upanishad – Chapter 8 – 3 – 2 Daharaksha is identical to Brahma loka Samavadhi Karanam Prayogat.
- Appositional usage, hence identical.

Example :

- Ram, son of Dasharatha married Sita.
- Son of Dasharatha in Apposition with Rama.

Purva Pakshi :

- How Brahma loka is Chaitanyam?

Siddhantin :

a) Ahar Aharaha is clue daily occurs in Mantra.

b) Gita :

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके॥ द.१८ ॥

From the unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night', they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- Brahma loka not 7th heaven, can't go daily and come back.
- In this mantra Brahma loka is Brahma Chaitanyam.

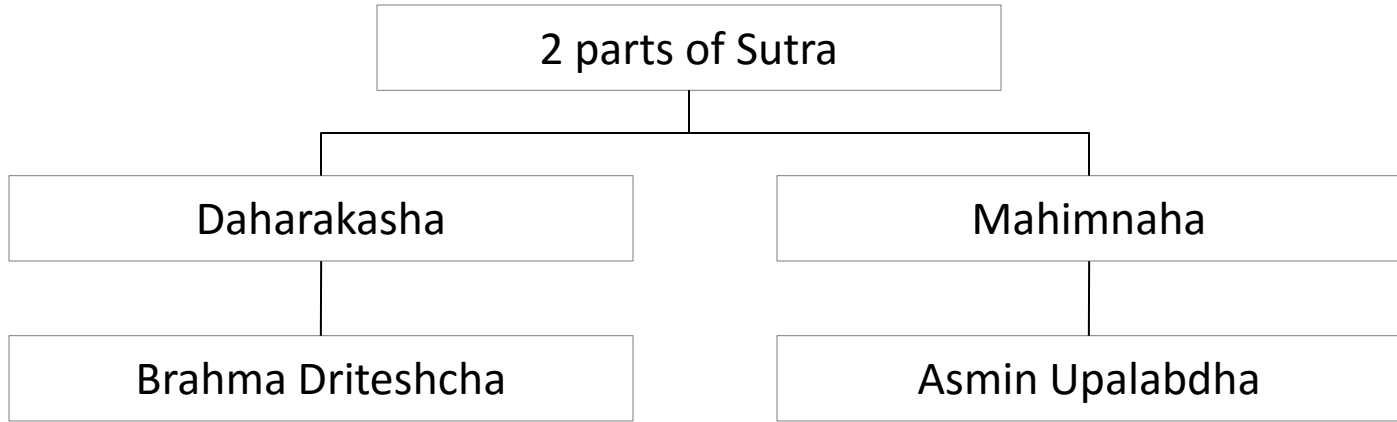
153. Sutra 16 : [Topic 23 – Sutra 79]

धृतेश्च महिम्नोऽस्यास्मिन्नुपलब्धेः ।

Dhritescha mahimno'syasminnupalabdheh ।

Moreover on account of the supporting also (attributed to it) the small ether must be Brahman, because this greatness is observed in this (Brahman only according to other scriptural passages). [I – III – 16]

Word Analysis :



- Brahman is Daharakasha in Chandogyo Upanishad – 8 – 1 – 1.

ॐ अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म
दहरोऽस्मिन्नन्तराकाशस्त-स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

Om atha yadidamasminbrahmapure daharam pundarikam vesma
daharo'sminnantarakasastasminnyadamtastadanvestavyam
tadvava vijijnasitavyamiti || 1 ||

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

a) Dritehe :

- Because it is sustainer of creation as revealed in Chandogyo Upanishad : 8 – 4 – 1

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय नैतं
सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतं
सर्वे पाप्मानोऽतो निवर्तन्तेऽप- हतपाप्मा ह्येष ब्रह्मलोकः १

Atha ya atma sa seturvidhrtiresam lokanamasambhedaya naitam
setumahorat্রে tarato na jara na mrt'yurna soko na sukrtaṁ na duskrtaṁ
sarve papmanotonivartantepahatapapma hyesa brahmalokah II 1 II

Next, this Self is like a dam. It supports the worlds and protects them from getting mixed up. Day and night cannot cross over this dam, nor can old age, death, bereavement, good actions, and bad actions. All sins turn away from it, for this Brahmaloka is free from evil. [8 – 4 – 1]

b) Cha :

- In addition to Gathi shabda reason, Drithi also supports reason.
- Sustainer status possible only for Brahman as mentioned in many upanishads.

c) Asya mahimnaha :

- Glory of sustainer, protector status – Sthithi Kartrutvam.

d) Upalabdehe :

- Seen, found.

e) Asmin :

- In Brahman alone.
- Since Sustainer status found in Brahman alone, Daharakasha should be Brahman only.
- In Chandogya Upanishad – Chapter 8 – 4 – 1 – “Sethur Vidritiḥ” mentioned.

- Drithihi = Sustainer, Dharanatvam, Karmadhyaksha, Karma phala dhata, maintains law & order.
- Universal laws never violated.

Taittiriya Upanishad : Brighu Valli

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

Brihadaranyaka Upanishad :

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ
विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि
द्यावापृथिव्यौ विधृते तिष्ठतः, एतस्य वा अक्षरस्य
प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्रण्यर्धमासा मासा
ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति ; एतस्य वा अक्षरस्य
प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्व-
तेभ्यः, प्रतीच्योऽन्याः, यां यां च दिशमनु ; एतस्य वा
अक्षरस्य प्रशासने गार्गि ददतो मनुष्याः प्रशंसन्ति, यजमानं
देवाः, दर्वीं पितरोऽन्वायताः ॥ ६ ॥

etasya vā akṣarasya praśāsane, gārgi, sūryācandramasau
vidhṛtau tiṣṭhataḥ; etasya vā akṣarasya praśāsane, gārgi,
dyāvāpṛithivyau vidhṛte tiṣṭhataḥ; etasya vā akṣarasya
praśāsane, gārgi, nimeṣā, muhūrtā, ahorātraṇy, ardhamaśā,
māśā, ṛtavaḥ, samvatsara iti. vidhṛtās tiṣṭhanti; etasya vā
akṣarasya praśāsane, gārgi, prācyo'nyā nadyaḥ syandante
śvetebhyaḥ parvatebhyaḥ, pratīcyo'nyāḥ, yām yām cā dīśam anu;
etasya vā akṣarasya praśāsane, gārgi, dadato manuṣyāḥ
praśamsanti; yajamānaṁ devāḥ, darvīm pitaro 'nvāyattāḥ ॥ 9 ॥

Under the mighty rule of this Immutable, O Gargi, the sun and moon are held in their positions; under the mighty rule of this Immutable, O Gargi, heaven and earth maintain their positions; under the mighty rule of this Immutable, O Gargi, moments Muhurtas, days and nights, fortnights, months, seasons and years are held in their respective places; under the mighty rule of this Immutable, O Gargi, some rivers flow eastward from the White Mountains, others flowing westward continue in that direction, and still other keep to their respective courses; under the mighty rule of this Immutable, O Gargi, men praise those that give, the gods depend on the sacrificer, and the manes on independent offerings (Darvihoma). [III – VIII – 9]

- Vidritou tishtaha.
- Because of ruling of Aksharam Brahma, Sun, Moon, Stars work on order.

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा भूयान्, नो एषासाधुना कनीयान् ; एष सर्वेश्वरः ; एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोका-नामसंभेदाय ; तमेतं वेदानुवचनेन ब्राह्मणा विचिदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव चिदित्वा मुनि-र्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं चिद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथ्यते, न रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः कल्याणमकरवमिति ; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahān aja ātmā yo'yam vijñānamayaḥ prāṇeṣu; ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ, sarvasyādhipatiḥ; sa na sādhanā karmaṇā bhūyān no evāsādhunā kanīyān. eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ. eṣa setur vidharaṇa eṣāṁ lokānām asambhedāya. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti, yajñena, dānena, tapasānāśakena; etaṁ eva viditvā munir bhavati, etaṁ eva pravrajino lokam icchantāḥ pravrajanti. etadd ha sma vai tat pūrve vidvāmsaḥ prajāṁ na kāmayante: kiṁ prajāyā kariṣyāmaḥ; yeṣāṁ no'yam ātmāyaṁ loka iti. te ha sma putraīṣaṇāyāś ca vittaīṣaṇāyāś ca lokaiṣaṇāyāś ca vyutthāya, atha bhikṣā-caryaṁ caranti; yā hy eva putraīṣaṇā sā vittaīṣaṇā, yā vittaīṣaṇā sā lokaiṣaṇā; ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyaḥ, na hi grhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi sajjate; asito na vyathate, na riṣyati; etaṁ u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam akaravam iti; ubhe u haivaīṣa ete tarati, naināṁ kṛtākṛte tapataḥ. ॥ 22 ॥

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it) ; The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts. I did an evil act for this, I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

- Vidarana = Vidrithi = Sustainer.

154. Sutra 17 : [Topic 23 – Sutra 80]

प्रसिद्धेश ।

Prasiddhescha ।

Also because of the well-known meaning (of Akasa as Brahman, the small Akasa is Brahman). [I – III – 17]

- Akasha often used in Sastra as Brahman.

Word Analysis :

a) Dahara Akasha Brahman Prasiddesh cha :

- Inner space within heart in Chandogya Upanishad – 8 – 1 – 1 – is well known as Brahman in Shastra.

ॐ अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म
दहरोऽस्मिन्नन्तराकाशस्त-स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

Om atha yadidamasminbrahmapure daharam pundarikam vesma
daharo'sminnantarakasastasminyadamtastadanvestavyam
tadvava vijijnasitavyamiti || 1 ||

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

b) Cha : 3 Reasons Before

Chandogya Upanishad :

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि
ह वा इमानि भू- तान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं
यन्त्याकाशो ह्येवैभ्यो ज्याया- नाकाशः परायणम् १

Asya lokasya ka gatirityakasa iti hovaca sarvani
ha va imani bhutanyakasadeva samutpadyanta akasam pratyastam
yanyakaso hyevaibhyo jyayanakasah parayanam || 1 ||

Silaka Salavatya asked Pravahana, What is the end of this earth? Pravahana said : Space, for everything that exists arises from space and also goes back into space. Space is superior to everything. Space is the highest goal. [1 – 9 – 1]

Chandogya Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत १

Sarvam khalvidam brahma tajjalaniti santa upasita ;
atha khalu kratumayah puruso yathakraturasmimlloke
puruso bhavati tathetah pretya bhavati sa kratum kurvita II 1 II

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3 – 14 – 1]

Sutra 15	Gathi, Shabda
Sutra 16	Drithi
Sutra 17	Prasiddhi

Purva Pakshi :

- How Akasha is well known as Brahman?
- Vachyartha – space – Loka Prasiddhi.

Shankara :

- It is Shastra Prasiddhi.
- Normally Vachyartha powerful. Here discussing shastra.
- It is Shastra prasidihi.

Example :

Jnanam	Jananat Eva Kaivalyam
<ul style="list-style-type: none">- Vachyarthā- Knowledge	<ul style="list-style-type: none">- Jnanam here is Lakshyarthā – Brahman. <p>Gita :</p> <ul style="list-style-type: none">- Jnanad Dagda karmani.. [4 – 19]

Gita :

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४.१९ ॥

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the 'fire of knowledge', him the wise call a Sage. [Chapter 4 – Verse 19]

- Buta Akasha – Vachyarthā does not fit. Use Lakshyarthā Brahman.

155. Sutra 18 : [Topic 23 – Sutra 81]

इतरपरामर्शात्स इति चेन्नासम्भवात् ।

Itaraparamarsat sa iti chen nasambhavat ।

If it is said that the other one (i.e. the individual soul) is meant on account of a reference to it (made in a complementary passage) (we say) no, on account of the impossibility. [I – III – 18]

2 Portions

Purva Pakshi

Question :

- Itara Paramarshat Saha itichet?
- Based on Chandogya Upanishad
8 – 3 – 4

Siddantin

Answer :

- Na Asambavati

Chandogya Upanishad :

अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रू- पेणाभिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति
तस्य ह वा ए- तस्य ब्रह्मणो नाम सत्यमिति ४

Atha ya esa samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupenabhinispadyata esa atmeti hovacaitadamrtamabhayametadbrahmeti
tasya ha va etasya brahmano nama satyamiti || 4 ||

The teacher said : Then, this person, who is the embodiment of happiness, emerging from the body and attaining the highest light, assumes his real nature. This is the Self. It is immortal and also fearless. It is Brahman. Another name for Brahman is Satya, truth. [8 – 3 – 4]

Word Analysis :

a) Itara Para Marshaat Da :

- Because of reference of Jiva as Daharakasha in Chandogya Upanishad mantra 8 – 3 – 4

b) Iti chet :

- If such a question is asked by Purva Pakshi, our answer is.

c) Na Asambavat :

- Unfitting in this context.
- **Background : Chandogya Upanishad**

अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपेणाभिनिसृज्यत एष आत्मेति होवाचेतदमृतमभयमेतद्ब्रह्मेति
तस्य ह वा ए-तस्य ब्रह्मणो नाम सत्यमिति ४

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svena rupenabhinispadyata esa atmeti hovacaitadamrtamabhayametadbrahmeti
tasya ha va etasya brahmano nama satyamiti || 4 ||

The teacher said : Then, this person, who is the embodiment of happiness, emerging from the body and attaining the highest light, assumes his real nature. This is the Self. It is immortal and also fearless. It is Brahman. Another name for Brahman is Satya, truth. [8 – 3 – 4]

Purva Pakshi :

- This Daharakasha is Samprasada – Jiva – who becomes tranquil in sleep state.

Anubuti prakasha analysis :

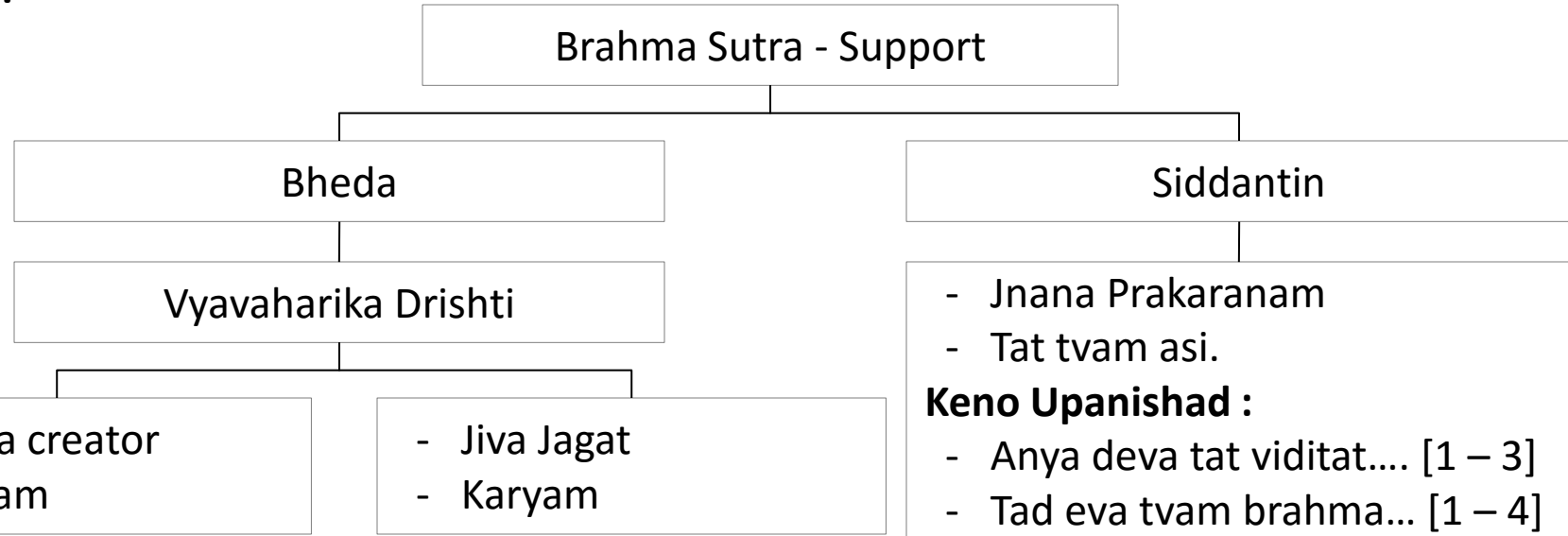
Jagrat	Svapna	Sushupti
<ul style="list-style-type: none">- Fully active- No tranquility	<ul style="list-style-type: none">- Partially tranquil- Chittam, memory active	<ul style="list-style-type: none">- Jiva is Samprasada tranquil

- Daharakasha is Samprasada Jiva.

Vyasa :

- If Dahara Akasha is Jiva, other properties – Shankaras 7 and Vyasas 4 – does not fit.
- Apahata papma – free of papas
Gathi, Shabda, Drithi – Sustainer } Does not fit
- Jiva starts as freewill oriented, ends fatalistic – Asatya Sankalpa, Asatya Kamaha.

Corollary :



Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad veditat atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.
[Chapter 1 – Verse 3]

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

*tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥*

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

*tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥*

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

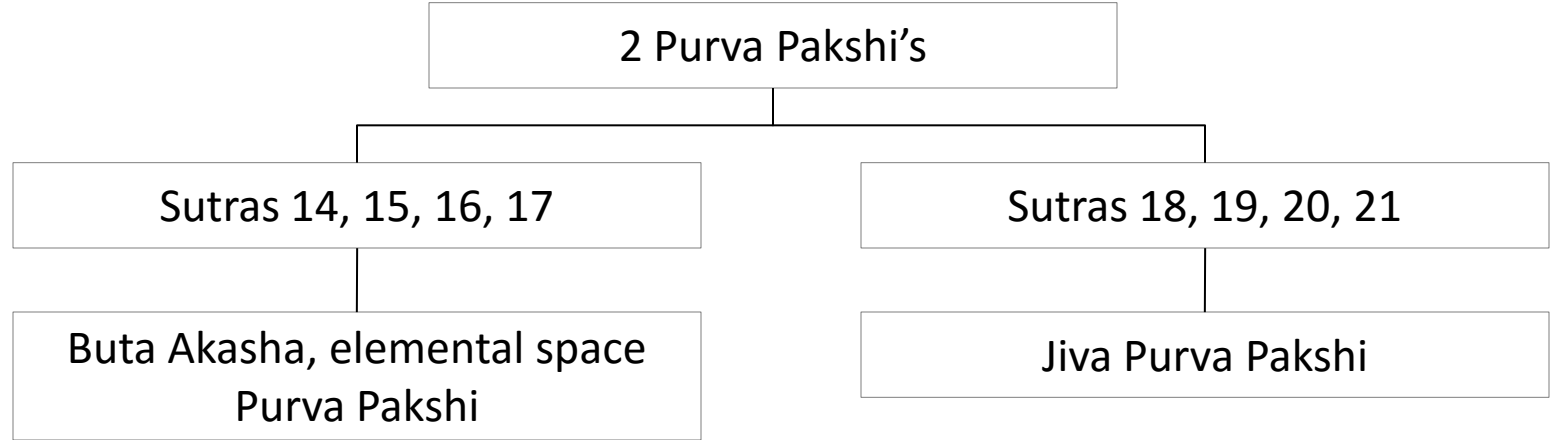
- Daharakasha is Upasana Prakaranam, Krama Mukti Phalam.
- “Daharakasha” is Paramatma not Jivatma, not Vachyarth, but Lakshyarth Jiva which is equal to Paramatma.
- Only Paramatma fits description in this context.

156. Sutra 19 : [Topic 23 – Sutra 82]

उत्तराच्चेदाविर्भूतस्वरूपस्तु ।

Uttaracchedavirbhutasvarupastu ।

If it be said that for subsequent texts (it appears that the individual soul is meant, we say that what is there referred to is) rather (the individual soul in so far) as its real nature has become manifest (i.e. as it is non-different from Brahman). [I – III – 19]



Purva Pakshi :

Word Analysis :

a) Daharakasha :

- Daharakasha is Jiva because of later description of Daharakasha as Vishwa, Teijasa, Pragya – in Mantras – Chandogya Upanishad :

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत एष
आत्मेति होवाचैत- दमृतमभयमेतद्ब्रह्मेत्यथ योऽयं
भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम एष
इत्येष उ एवैषु सर्वेष्वन्तेषु परिख्यायत इति होवाच ४

Tau ha prajapatiruvaca ya eso'ksini puruso drsyata esa
atmeti hovacaitadamrtamabhayametadbrahmetyatha yo'yam
bhagavo'psu parikhyayate yascayamadarse katama esa
ityesa u evaisu sarvesvantesu parikhyayata iti hovaca II 4 II

Prajapati said to those two, That which is seen in the eyes is the Self. He also said : This Self is immortal and fearless. It is Brahman. Then they asked : Lord, we see something when we look in water and again when we look in a mirror. Which is it? Prajapati replied, The Self is seen in all these. [8 – 7 – 4]

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श तद्यद्यपीदं
शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो
नैवैषोऽस्य दोषेण दुष्यति १

Ya esa svapne mahiyamanascharatyesa atmeti
hovacaitadmrtamabhayametadbrahmeti sa ha santahridayah
pravavraja sa haprapyaiva devanetadbhayam dadarsa tadyadyapidam
sariramandham bhavatyandhah sa bhavati yadi sramamasramo
naivaiso'sya dosena dusyati II 1 II

That person who goes about being worshipped in dreams is the Self. It is immortal and fearless. It is Brahman. Indra then left happy in mind. But even before he returned to the gods, a doubt arose in his mind : A person may be blind, but when he is dreaming he is not blind. He may be lame, but when he is dreaming he is not lame. There may be some defects in his body, but his dream body is not affected by them. [8 – 10 – 1]

तद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्येष
आत्मेति होवाचैत- दमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेवं
संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भू-तानि
विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति १

Tadyatraitatsuptah samastah samprasannah svapnam na vijanatyesa
atmeti hovacaitadamrtamabhayametadbrahmeti sa ha santahridayah
pravavraja sa haprapyaiva devanetadbhayam dadarsa naha khalvayamevam
sampratyatmanam janatyayamahamasmiti no evemani bhutani
vinasamevapito bhavati nahamatra bhogyam pasyamiti II 1 II

Prajapati said : When the self is sleeping, with all its organs inactive, it is free from worry and has no dreams. This is what the Self is like [i.e., it is spotless]. It is immortal and fearless. It is Brahman. Indra left happy in mind. But even before he got back to the gods, he was troubled by a doubt : When the self is in deep sleep, it is not able to recognize itself as “I am so-and-so,” as it does when it is awake. Not only that, it does not even recognize beings around it. It is as if the self has been obliterated. It don't see that anything good will come from this. [8 – 11 – 1]

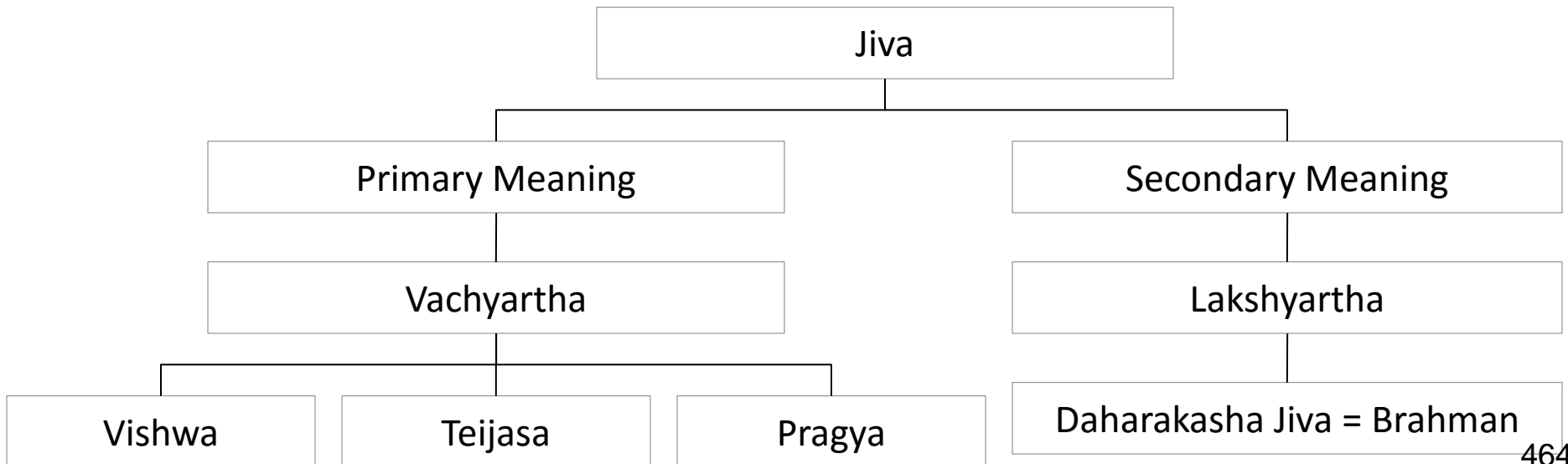
- Vishwa – Waker
 - Teijasa – Dreamer
 - Pragya – Sleeper
- } Jiva – Sharira + 3 Avasta

b) Chet :

- Suppose such contention is raised our answer will be.

c) Jivaha Avirbuda Svarupa Tu :

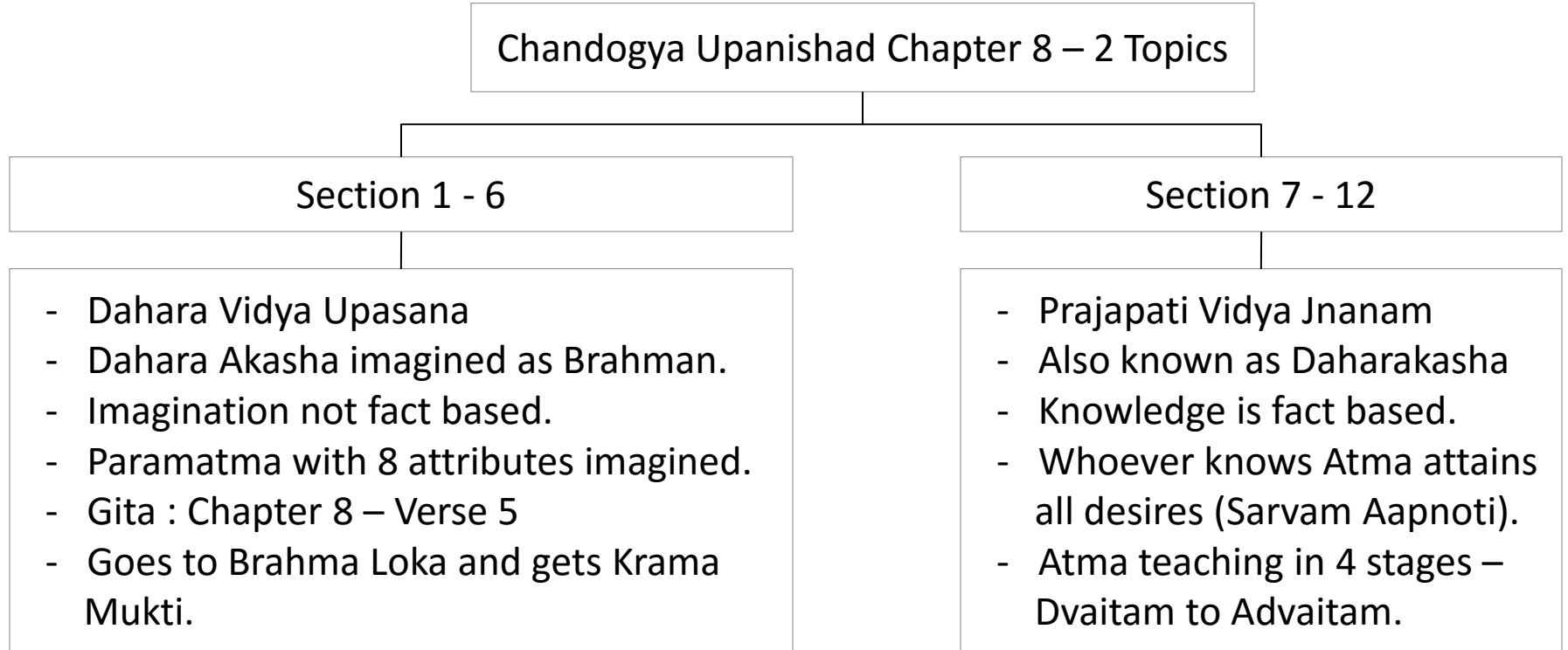
- We do accept Jiva alone is used but Jiva is Aavirbuda Svarupa.
- Jiva referred in secondary meaning, Lakshyarth.
- Aavir Buta = Existent nature by Baga Tyaga Lakshana remove superimposition of Sthula, Sukshma, Karana Sharirams and 3 Avastas.
- See waker minus Jagrat Avasta.
- See Dreamer minus dream Avasta.
- See Sleeper minus sleep Avasta.
- Vishwa, Teijasa, Pragya exposed in original form is Jiva in secondary meaning.



d) Tu :

- Tuchham, Nisheda Arthaha, therefore objection is negated.

Analysis :



Gita :

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८.५ ॥

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this.
[Chapter 8 – Verse 5]

Prajapati vidya :

- Devatas + Asuras – Students.
- 32 years for each stage (128 years).

a) Broadcast Mantra : 8 – 7 – 1

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः
सत्य-कामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः
स सर्वैश्च लोका-नाप्नोति सर्वैश्च कामान्यस्तमात्मानमनुविद्य
विजानातीति ह प्रजापतिरुवा- च १

ya atmapahatapapma vijaro vimrtyurvisoko vijighatsopipasah
satyakamah satyasankalpah so'nvestavyah sa vijijnasitavyah
sa sarvamsca lokanapnoti sarvamsca kamanyastamatmanamanuvidya
vijanatiti ha prajapatiruvaca II 1 II

Prajapati once said : the Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires. [8 – 7 – 1]

b) Vishwa – Waker self : 8 – 8 – 4

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य व्रजतो
यतर एतदुप-निषदो भविष्यन्ति देवा वासुरा वा ते
पराभविष्यन्तीति स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम तेभ्यो
हैतामुपनिषदं प्रोवाचात्मैवेह महय्य आत्मा परिचर्य आत्मानमेवेह
महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं चामुं चेति ४

Tau hanviksya prajapatiruvacanupalabhyatmanamanuvidya vrajato
yatara etadupanisado bhavisyanti deva vasura va te
parabhavisyantiti sa ha santahrdaya eva virocano'suranjagama tebhyo
haitamupanisadam provacatmaiveha mahayya atma paricarya atmanameveha
mahayannatmanam paricarannubhau lokavavapnotimam camum ceti II 4 II

Seeing them leave, Prajapati said to himself : They are going without realizing or knowing anything about the Self. Anyone among them, whether a god or a demon, who will understand the teaching this way [thinking the body to be the Self] will be Isot. Virocana, the king of the demons, went back to the demons happy in mind and explained to them the upanishad : The body is the Self, and in this world it should be worshipped and taken care of. If the body is worshipped and well taken care of in this world, one attains both this world and the next. [8 – 8 – 4]

c) Teijasa – Dreamer self : 8 – 10 – 1

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श तद्यद्यपीदं
शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो
नैवैषोऽस्य दोषेण दुष्यति १

Ya esa svapne mahiyamanascharatyesa atmeti
hovcaitadmrtamabhayametadbrahmeti sa ha santahrdayah
pravavraja sa haprapyaiva devanetadbhayam dadarsa tadyadyapidam
sariramandham bhavatyanandhah sa bhavati yadi sramamasramo
naivaisho'sya dosena dusyati || 1 ||

That person who goes about being worshipped in dreams is the Self. It is immortal and fearless. It is Brahman. Indra then left happy in mind. But even before he returned to the gods, a doubt arose in his mind : A person may be blind, but when he is dreaming he is not blind. He may be lame, but when he is dreaming he is not lame. There may be some defects in his body, but his dream body is not affected by them. [8 – 10 – 1]

d) Pragya – Sleeper Self : 8 – 11 – 1

तद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्येष
आत्मेति होवाचैत- दमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेवं
संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भू-तानि
विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति १

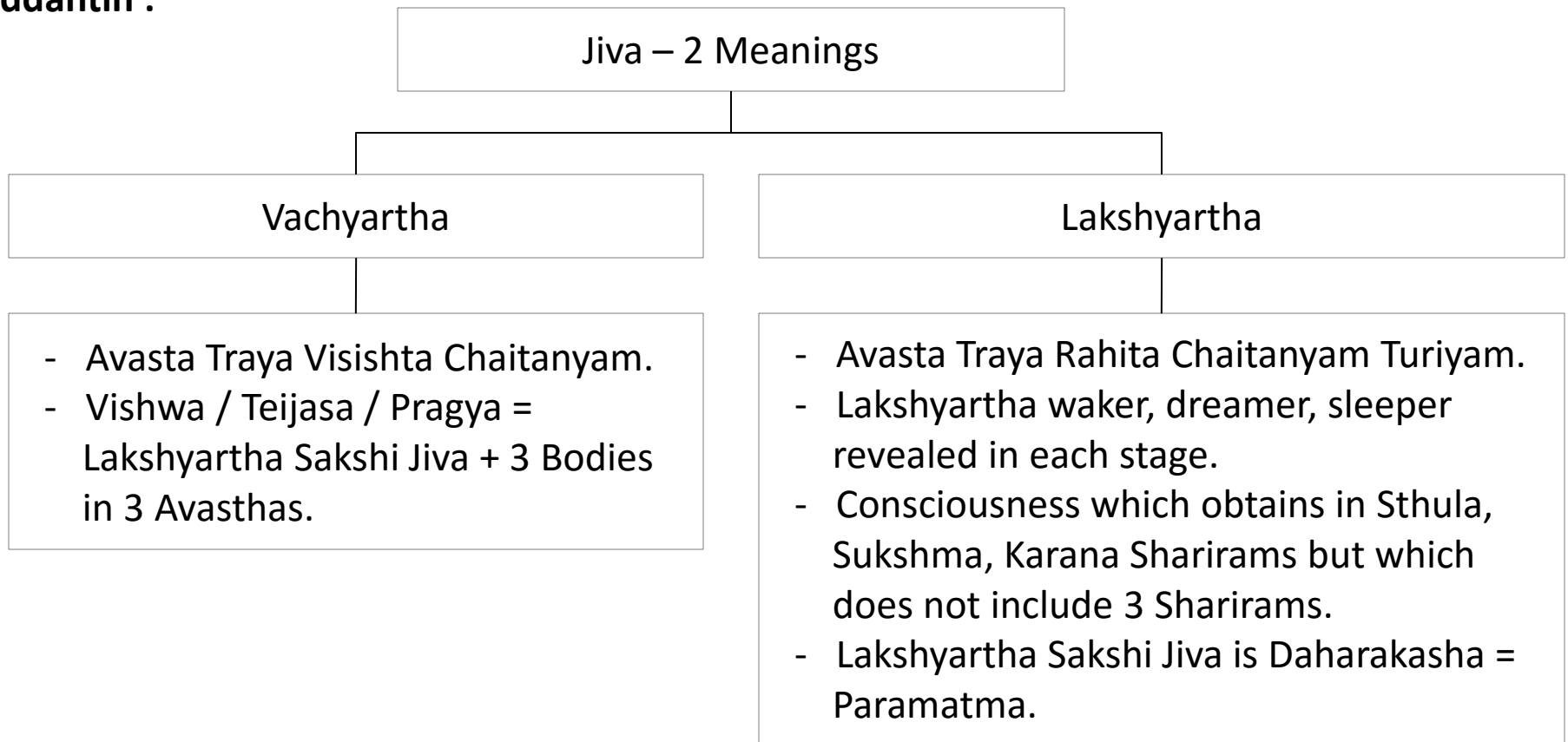
Tadyatraitatsuptah samastah samprasannah svapnam na vijanatyesa
atmeti hovacaitadamrtamabhayametadbrahmeti sa ha santahrdayah
pravavraja sa haprapyaiva devanetadbhayam dadarsa naha khalvayamevam
sampratyatmanam janatyayamahamasmiti no evemani bhutani
vinasamevapito bhavati nahamatra bhogyam pasyamiti || 1 ||

Prajapati said : When the self is sleeping, with all its organs inactive, it is free from worry and has no dreams. This is what the Self is like [i.e., it is spotless]. It is immortal and fearless. It is Brahman. Indra left happy in mind. But even before he got back to the gods, he was troubled by a doubt : When the self is in deep sleep, it is not able to recognize itself as “I am so-and-so,” as it does when it is awake. Not only that, it does not even recognize beings around it. It is as if the self has been obliterated. It don't see that anything good will come from this. [8 – 11 – 1]

Purva Pakshi :

- Takes 3 states and Vishwa, Teijasa, Pragya Jiva as self.
- Avasthas experienced by Jiva only, hence Daharakasha is Jiva.

Siddantin :



Purva Pakshi :

- Rain with or without lightening is still rain.

Siddantin :

1st – 2nd – 3rd Stages : Chandogya Upanishad

- Chapter 8 – 7 – 1
 - Chapter 8 – 7 – 4
 - Chapter 8 – 11 – 1
- } Talk of Lakshyarthā Jiva only.

Chandogya Upanishad :

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः
सत्य-कामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः
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ya atmapahatapapma vijaro vimrtyurvisoko vijighatsopipasah
satyakamah satyasankalpah so'nvestavyah sa vijijnasitavyah
sa sarvamsca lokanapnoti sarvamsca kamanyastamatmanamanuvidya
vijanatiti ha prajapatiruvaca II 1 II

Prajapati once said : the Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires. [8 – 7 – 1]

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत एष
आत्मेति होवाचैत- दमृतमभयमेतद्ब्रह्मेत्यथ योऽयं
भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम एष
इत्येष उ एवैषु सर्वेष्वन्तेषु परिख्यायत इति होवाच ४

Tau ha prajapatiruvaca ya eso'ksini puruso drsyata esa
atmeti hovacaitadamrtamabhayametadbrahmetyatha yo'yam
bhagavo'psu parikhyayate yascayamadarse katama esa
ityesa u evaisu sarvesvantesu parikhyayata iti hovaca II 4 II

Prajapati said to those two, That which is seen in the eyes is the Self. He also said : This Self is immortal and fearless. It is Brahman. Then they asked : Lord, we see something when we look in water and again when we look in a mirror. Which is it? Prajapati replied, The Self is seen in all these. [8 – 7 – 4]

तद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्येष
आत्मेति होवाचैत- दमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेवं
संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भू-तानि
विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति १

Tadyatraitatsuptah samastah samprasannah svapnam na vijanatyesa
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pravavraja sa haprapyaiva devanetadbhayam dadarsa naha khalvayamevam
sampratyatmanam janatyayamahamasmiti no evemani bhutani
vinasamevapito bhavati nahamatra bhogyam pasyamiti II 1 II

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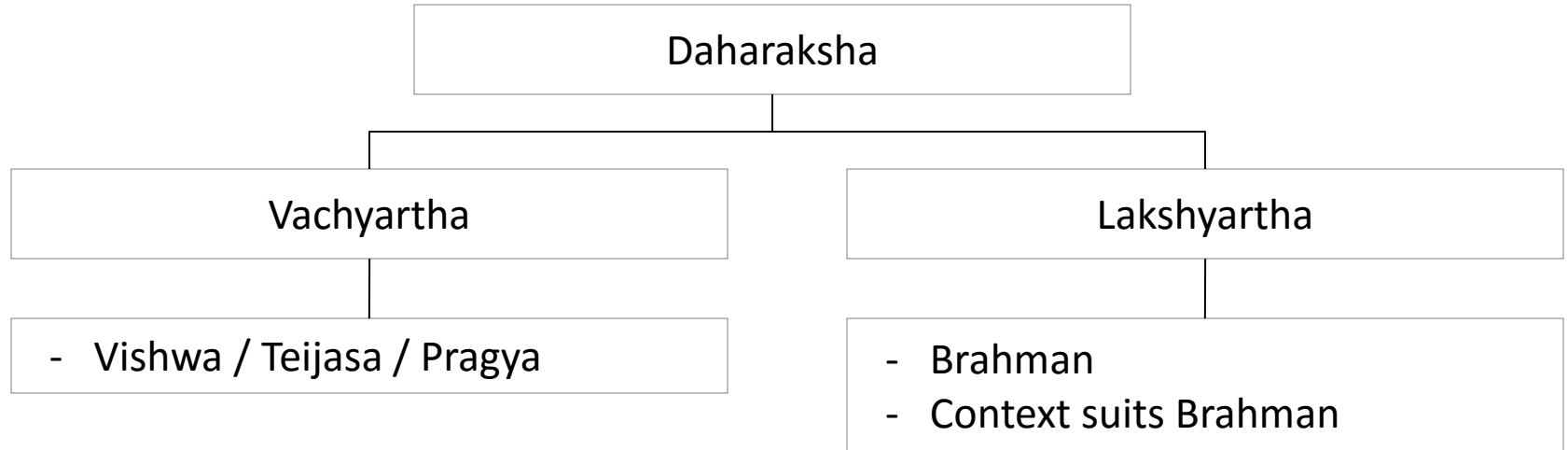
- At the end of Vishwa / Teijasa / Pragya, mantra says Amrutam, Abayam, Ajara, etad Brahma.
- This refers to Consciousness without physical body, but as Sakshi witness of body, outside body (Changeless, beyond time, Amrutam, without thoughts – Abayam, Ajara – without body).

Gita :

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed.
[Chapter 2 – Verse 20]

- Waker consciousness not destroyed when body is destroyed.
- In Svapna and Sushupti, Prajapati repeats Etad Brahma.



4th Stage of Teaching : Chandogya Upanishad

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपे- णाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति
जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ३

Evamevaisa samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupenabhinispanyate sa uttamah purusah sa tatra prayeti
jaksatkridanramamanah sribhirva yanairva jnatibhirva nopajanam
smarannidam sariram sa yatha prayogya acarane yukta
evamevayamasmincharire prano yuktah II 3 II

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramatman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prana [life] remains harnessed to the body [due to Karma]. [8 – 12 – 3]

- Esha Samprasada.
- Consciousness, Daharakasha was in Vishwa / Teijasa / Pragya in 3 states, merges into Brahman once separated from 3 Sharirams.
- **First :**
Upanishad says Jiva Chaitanyam merges into Brahma Chaitanyam.
- **Later :**
Jiva emerges into its original nature – Abhinispanyate svena rupena.
- Jivatma in its original nature is Paramatma (Lakshyarth).

Purva Pakshi :

- What about first 3 stages – there must be Jivatma? I talk of stage 1, 2, 3 – Why you go to 4th stage?

Shankara :

- In each stage (Section 9, 10, 11) Prajapati says – I am teaching same Dahara Akasha Paramatma.
- First stage also teaching is Lakshyarth.
- “Etam tu eva buyaha vakyam yasyam” comes in 4 places.

New Purva Pakshi : (Chandogya Upanishad – 8 – 12 – 3)

- If Svarupam always there, emerging in Brahman form is Contradiction.
- If impurity is there, can say – comes out. Brahman Nitya Mukta, Shudha Svabava.
- Is Moksha an event? If so, how it is Nitya?
- Brahman not Aapya, Utpadya, Samskaryam, Jiharyam (end product).

Shankara :

- Impurity is your notion – I am impure.
- Sthula – has impurity
- Sukshma – Raaga, Dvesha, Kama, Krodha
- Karana – Agyanam, I am Sa Shariram, embodied.

Fact :

- Atma – Asanga.
- Dropping impurity = dropping notion = Viveka.
- Moksha intellectual process.

- Aviveka = Samsari
- Viveki = Asamsari = Jnani.

Purva Pakshi :

- Jeevan mukti not possible as long as I have body.

Shankara :

- Who said you are Sa Sharira now you are ever unembodied, Nitya Videhaha.

Katho Upanishad :

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

Asariram sariresu anavasthesva-vasthitam,
Mahantam vibhum atmanam matva dhiro na socati ॥ 22 ॥

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve. [I – II – 22]

- Jiva emerging as Paramatma is dropping notion I am Jiva.

Conclusion :

- Daharakasha = Turiyam Brahman not Jiva with 3 Sharirams in 3 Avasthas.

157. Sutra 20 : [Topic 23 – Sutra 83]

अन्यार्थश्च परामर्शः

Anyarthascha paramarsah

And the reference (to the individual soul) is for a different purpose. [I – III – 20]

Word Meaning :

a) Jiva Paramarshaha :

- Reference of Daharakasha as Jiva in 8 – 3 – 4, 8 – 7 – 4, 8 – 10 – 1, 8 – 11 – 1, 8 – 12 – 3 as Akshi, Swapna, Sushupti Purusha.

Chandogya Upanishad :

अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रू- पेणाभिनिसपद्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति
तस्य ह वा ए- तस्य ब्रह्मणो नाम सत्यमिति ४

Atha ya esa samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupenabhinispadyata esa atmeti hovacaitadamrtamabhayametadbrahmeti
tasya ha va etasya brahmano nama satyamiti II 4 II

The teacher said : Then, this person, who is the embodiment of happiness, emerging from the body and attaining the highest light, assumes his real nature. This is the Self. It is immortal and also fearless. It is Brahman. Another name for Brahman is Satya, truth. [8 – 3 – 4]

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत एष
आत्मेति होवाचैत- दमृतमभयमेतद्ब्रह्मेत्यथ योऽयं
भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम एष
इत्येष उ एवैषु सर्वेष्वन्तेषु परिख्यायत इति होवाच ४

Tau ha prajapatiruvaca ya eso'ksini puruso drsyata esa
atmeti hovacaitadamrtamabhayametadbrahmetyatha yo'yam
bhagavo'psu parikhyayate yascayamadarse katama esa
ityesa u evaisu sarvesvantesu parikhyayata iti hovaca II 4 II

Prajapati said to those two, That which is seen in the eyes is the Self. He also said : This Self is immortal and fearless. It is Brahman. Then they asked : Lord, we see something when we look in water and again when we look in a mirror. Which is it? Prajapati replied, The Self is seen in all these. [8 – 7 – 4]

Chandogya Upanishad :

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श तद्यद्यपीदं
शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो
नैवैषोऽस्य दोषेण दुष्यति १

Ya esa svapne mahiyamanascaratyesa atmeti
hovacaitadmrtamabhayametadbrahmeti sa ha santahrdayah
pravavraja sa haprapyaiva devanetadbhayam dadarsa tadyadyapidam
sariramandham bhavatyandhah sa bhavati yadi sramamasramo
naivaaiso'sya dosena dusyati II 1 II

That person who goes about being worshipped in dreams is the Self. It is immortal and fearless. It is Brahman. Indra then left happy in mind. But even before he returned to the gods, a doubt arose in his mind : A person may be blind, but when he is dreaming he is not blind. He may be lame, but when he is dreaming he is not lame. There may be some defects in his body, but his dream body is not affected by them. [8 – 10 – 1]

तद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्येष
आत्मेति होवाचैत- दमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेवं
संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भू-तानि
विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति १

Tadyatraitatsuptah samastah samprasannah svapnam na vijanatyesa
atmeti hovacaitadamrtamabhayametadbrahmeti sa ha santahrdayah
pravavraja sa haprapyaiva devanetadbhayam dadarsa naha khalvayamevam
sampratyatmanam janatyayamahamasmiti no evemani bhutani
vinasamevapito bhavati nahamatra bhogyam pasyamiti II 1 II

Prajapati said : When the self is sleeping, with all its organs inactive, it is free from worry and has no dreams. This is what the Self is like [i.e., it is spotless]. It is immortal and fearless. It is Brahman. Indra left happy in mind. But even before he got back to the gods, he was troubled by a doubt : When the self is in deep sleep, it is not able to recognize itself as “I am so-and-so,” as it does when it is awake. Not only that, it does not even recognize beings around it. It is as if the self has been obliterated. It don't see that anything good will come from this. [8 – 11 – 1]

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपे- णाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति
जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिच्छरीरे प्राणो युक्तः ३

Evamevaisa samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupanabhinispanyate sa uttamah purusah sa tatra prayeti
jaksatkridanramamanah stribhirva yanairva jnatibhirva nopajanam
smarannidam sariram sa yatha prayogya acarane yukta
evamevayamasmincharire prano yuktah II 3 II

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramatman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prana [life] remains harnessed to the body [due to Karma]. [8 – 12 – 3]

b) Anya Arthaha :

- Meant for some other purpose.
- To show Daharakasha is Brahman non-different from notion dropped Jiva, enlightened Jiva.

Purva Pakshi :

- Why Upanishad negates difference if Jiva and Paramatma are eternally one?

Shankara :

- We are ignoromous.
- Upanishad negates notional difference in mind of Jiva.
- Aupadhika Vachyarthha Bheda.

$8 = 8$	$8 - 1 = 6 + 1$	$8 \neq 7$
No Equation Required	Equation Required	Equation not possible

Purva Pakshi :

- Why bring Vishwa / Teijasa / Pragya and confuse us? Why touch nose around the head.

Shankara :

- Vishwa alone is Paramatma when intellectually separated from Jagrat Avasta.
- **Waker :**
 - Consciousness, awareness minus waking experiences.
 - No need to go to Samadhi.
 - Sense of location experienced by me belongs to body.
 - I don't need to superimpose body's location on "I".
 - Claim unlocated Brahman = I.
- I am Paramatma minus location in Jagrat, Swapna and blankness in Sushupti.

Essence of Sutra :

- Not to reveal Daharakasha as Jiva, but Jiva as non-different from Brahman.
- Individual getting rid of Particular cognition in waking, dream, sleep, attains its true nature, the self free from Sin etc.

158. Sutra 21 : [Topic 23 – Sutra 84]

अल्पश्रुतेरिति चेत्तदुक्तम् ।

Alpasruteriti chet taduktam ।

If it be said that on account of the scriptural declaration of the smallness (of the ether) (the Brahman cannot be meant) (we say that) that has already been explained.
[I – III – 21]

- Mention of smallness, if it is the objection, has been answered.

Word Analysis :

a) Daharakasha Jiva Alpasrutehe :

- Because of smallness mentioned in Chandogya Upanishad :

ॐ अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म
दहरोऽस्मिन्नन्तराकाशस्त-स्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति १

Om atha yadidamasminbrahmapure daharam pundarikam vesma
daharo'sminnantarakasastasminyadamtastadanvestavyam
tadvava vijijnasitavyamiti || 1 ||

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

b) Iti Chet :

- If such objection is raised.

c) Tad Uktam :

- Answer to Purva Pakshi has already been given in Brahma sutra 1 – 2 – 7.

अर्भकौकस्त्वात्तद्व्यपदेशाच्च नेति चेन्न निचाय्यत्वादेवं व्योमवच्च ।

Arbhakaukastvattadvypadesaccha neti chet na nichayyatvadevam vyomavaccha

If it be said that (the passage does) not (refer to Brahman) on account of the smallness of the abode (mentioned i.e. the heart) and also on account of the denotation of that (i.e. of minuteness) we say, No; because (Brahman) has thus to be meditated and because the case is similar to that of ether. [I – II – 7]

Answer :

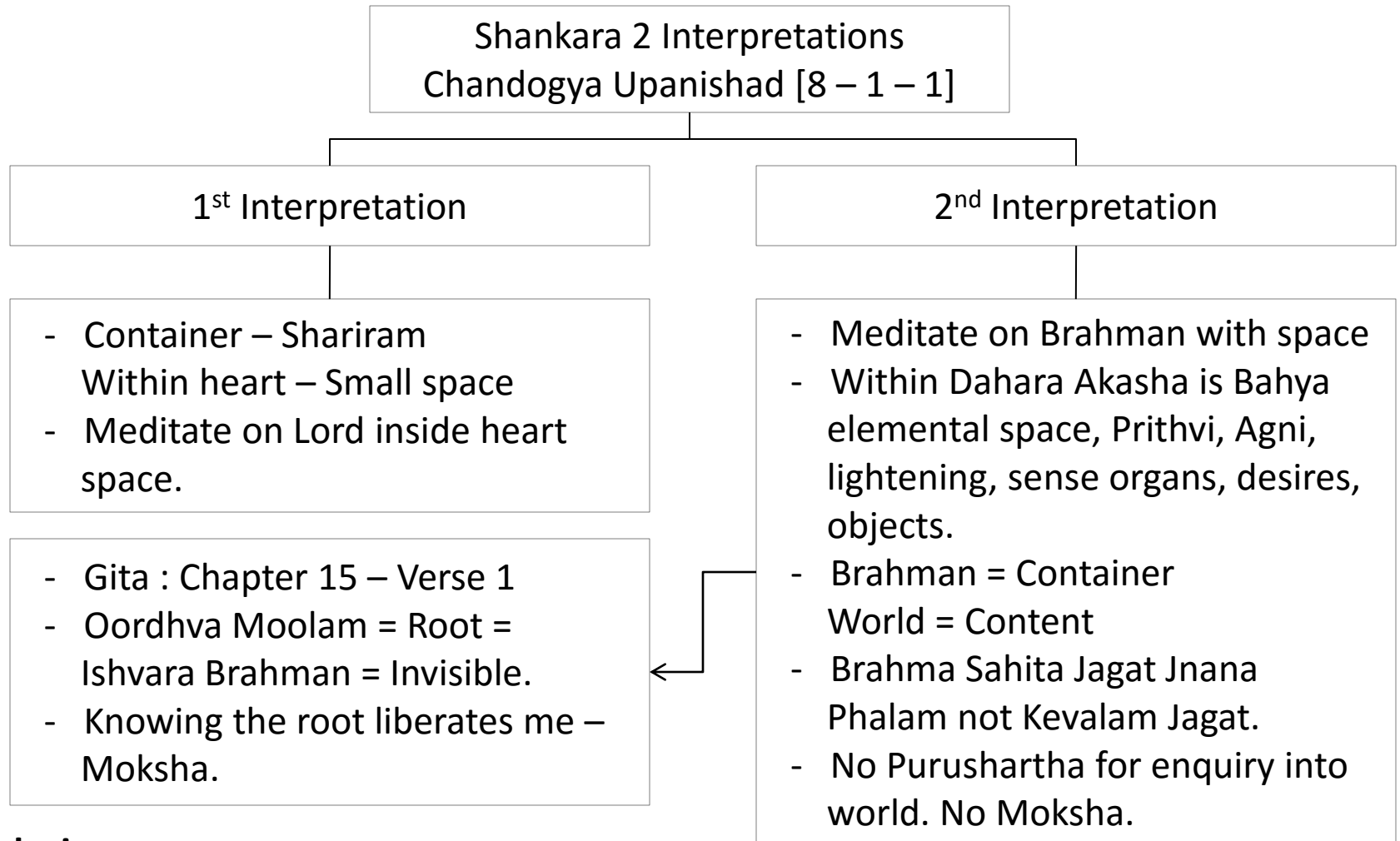
- Smallness is for Upasana, superimposed for Dhyanam, worship, not a fact.

Example :

- India represented by National flag.

Siddantin :

- Daharakasha not Buta Akasha but Paramatma Brahman only.



Conclusion :

- Daharakasha is Brahman.

Anukriti Adhikaranam – 2 Sutras

a) Vishaya :

Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।

tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

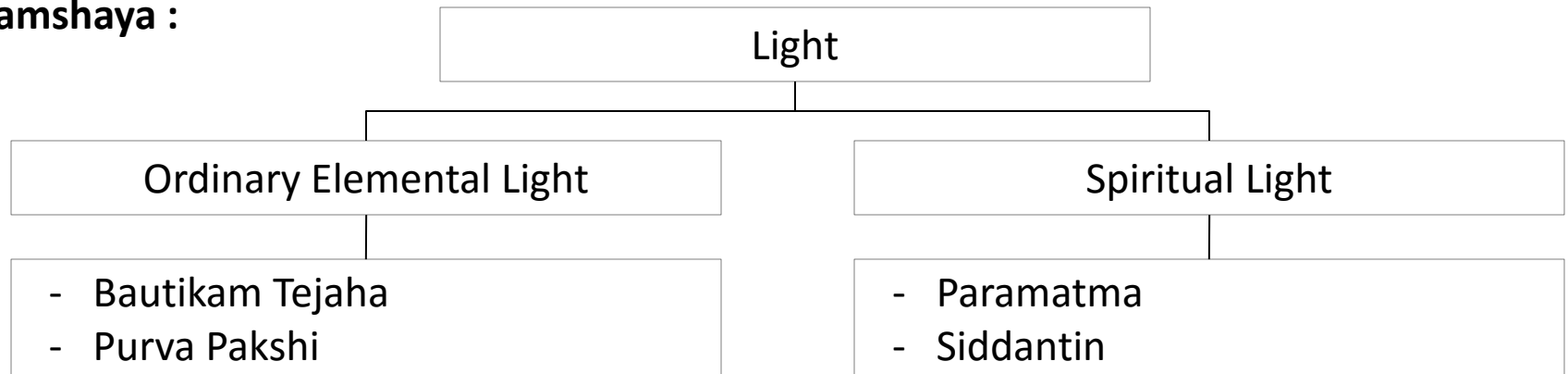
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,

Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

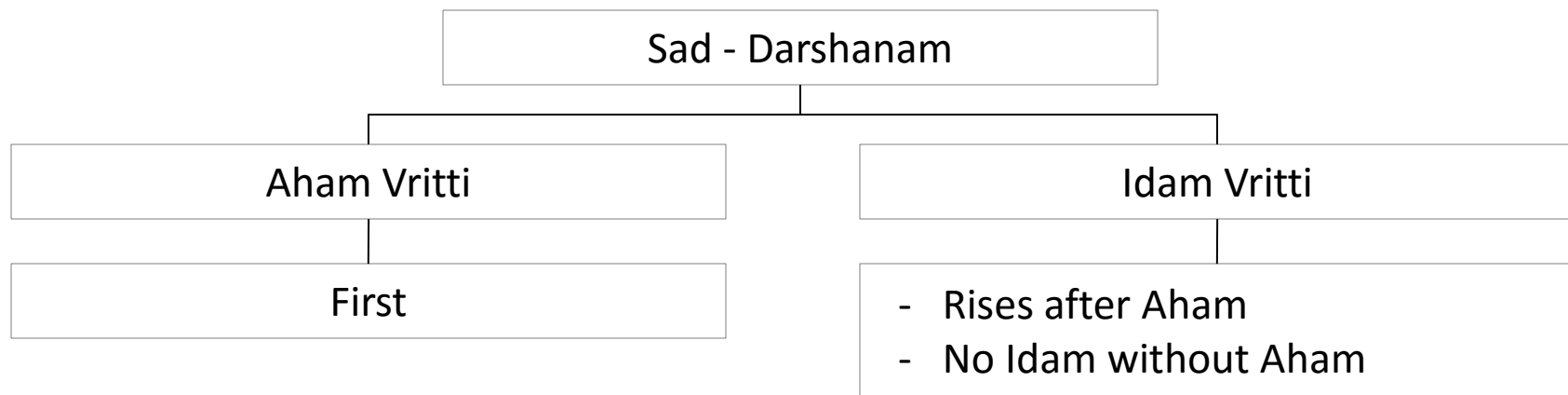
The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

b) Samshaya :



Background :

This Bana Agni	That Sun	Atma / Chaitanyam
<ul style="list-style-type: none">- Belongs to earth- Local fire- Camphor- Can't illumine Atma	<ul style="list-style-type: none">- Divya Agni belongs to Svarga.- Anubanam, Shines after Atma.- Pashchat Banam	<ul style="list-style-type: none">- Anubuti Sarvam- Reveals everything- Tamevabantam- Purva Banam- Shines first- Self shining, illumining, evident, revealing.



Upadesa Sara :

वृत्तयस्त्वहं - वृत्तिमाश्रिताः ।
वृत्तयो मनो विद्ध्यहं मनः ॥ १८ ॥

Vritthayasthvaham vrittim aasrithaah
Vrittayo manah viddhyaham manah

Mind is nothing but a bundle of thoughts. These thoughts depend upon the I-thought alone. Hence the mind is nothing but this I-thought. [Verse 18]

Atma Svaprakasham	Everything
a) Self evident, independently shining. - Svataha Bhati, self effulgent, self revealing. Example : - I reveal my existence not because of others. b) Sarvatra Prakasham - Illumines all	a) Evident because of self, dependent. - Svataha Banam nasti. Example : - Clip can't reveal its own existence. b) Posterior shining.

Corollary :

- Self knowledge not an event.
- **General knowledge :**
Changing one object from non-evident category to evident category.



Shankara : Atma Jnanam

- Not under non-evident category for you to switch over to evident category by process of knowing.
- Shankara Bashyam Gita Chapter 2 – 18.

Gita :

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्॥ १८.५५ ॥

By devotion he knows Me in Essence, what and who I am; then, having known Me in My Essence, he forthwith enters into Me-the Supreme. [Chapter 18 – Verse 55] 482

- Atma self evident, never under non-evident category.
- How to know Atma?

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse 2]

- Upadesha Sahashri – Tat Tvam Asi Prakaranam.
- Siddha me deva asmat.
- Yushnot dharmo nivartate = Shasanai.
- It is negation of Superimposed limitation from ever – evident I.
- Stop after “I am”....

↓ ↓

Chit Sat

- Aham Sat Chit Asmi, Nityoupalabdhi Atma.

Samshaya :

- Word Atma not used in entire mantra.
- Everything shines because of “That” (Tat – Shabda).

160. Sutra 22 : [Topic 24 – Sutra 85]

अनुकृतेस्तस्य च ।

Anukrifestasya cha ।

On account of the acting after (i.e. the shining after) (that after which sun, moon, etc. are said to shine is the Supreme Self) and (because by the light) of Him (everything else is lighted). [I – III – 22]

Word Analysis :

a) Tat Shabdartaha :

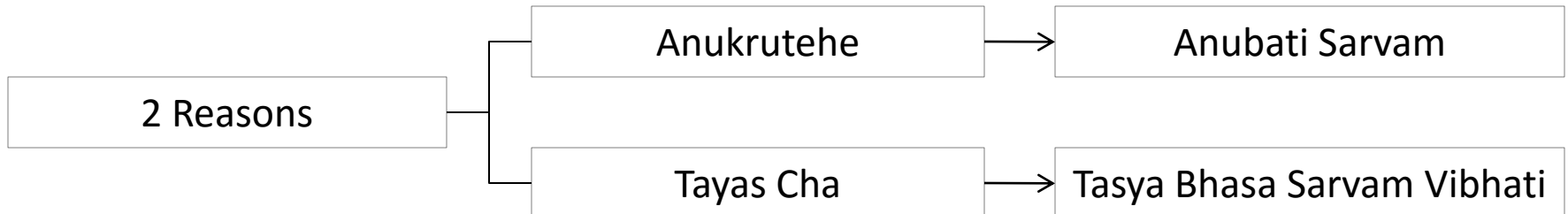
- Meaning of tat occurring in Mundak Upanishad 2 – 2 – 10.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- That = Brahman, Paramatma.



b) Sarvasya Anukrutehe :

- Because of posterior shining of everything else creation.

1st Purva Pakshi :

- That means powerful overpowering light principle.

Example :

- Sunlight overpowers moon, stars, candlelight, during day.

2nd Purva Pakshi :

- Anubati – Imitation, possible between 2 objects with similar nature.
- 3 Pronouns – Tatra, Tam, tasya – refer to Bautika Tejaha.

Shankara :



a) Tatra : Grammer rule

- **Not Sati Saptami :**
Not in presence of another light.
- **Use Vishaya Saptami :**
w.r.t. that effulgent spiritual principle. Sun, moon, stars can't illumine (Aprameyatvam)
- Sarva Pramana Agochara.

b) Anukaranam :

- No rule imitation possible between 2 of same category.

Example :

- In contact with fire, red iron can burn hand.
- Cold iron has no nature of burning.

c) Sarvam :

- Any Bautika light capable of illumining sound, taste, touch, smell, form and colour.
- Sarvam = Chaitanyam which illumines 5 sense objects, thought knowledge, ignorance.

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.
[Chapter I – Verse 3]

- Bautika light is limited to Form + Colour.
- Sarvam will have restrictive meaning.

d) Prakaranat :

- Context of mantra is Brahman.

Question :

- What is truth knowing which everything in universe is known?

Mundak Upanishad :

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं ज्ञानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५॥

Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih I
tam-evaikam janatha atmana-manya vaco vimunca-thamrta-syaisa setuh II 5 II

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

- Brahman = Om (Also present in your heart as Atma).

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९॥

Hiranmaye pare kose virajam brahma niskalam I
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

Gita :

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३.१९ ॥

Thus the field, as well as the knowledge and the knowable have been briefly stated. Knowing this, My devotee enters into My being. [Chapter 13 – Verse 19]

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

- Jyotisham Jyoti = Title given to Brahman
= Abautikam tejaha (Spiritual light, not empherical light, consciousness principle).
- My explanation fits context.

e) Purushartha Abavat :

- No Purushartha gained by knowing 33 Million stars.

f) Apoorva Abavat :

Definition of Veda :

- That instrument of knowledge which is meant to reveal things which are not available for human instruments of knowledge (Pratyaksha + Anumana).

161. Sutra 23 : [Topic 24 – Sutra 86]

अपि च स्मर्यते ।

Api cha smaryate ।

Moreover the Smriti also speaks of him i.e. Brahman to be the universal light.

[I – III – 23]

Word meaning :

a) Api cha :

- Moreover.

b) Smaryate :

- There is also Smriti Pramanam.

Gita :

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५.६ ॥

Nor does the sun shine there, nor the moon, nor fire ; to which having gone they return not; that is My Supreme Abode. [Chapter 15 – Verse 6]

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १५.१२ ॥

That light which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire – know that Light to be Mine. [Chapter 15 – Verse 12]

Conclusion :

Purva Pakshi :

- In Mundak Upanishad Chapter 2 – 2 – 10, light is elemental light because of reference to other elemental lights.

Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light.
[II – II – 10]

Siddantin :

- Jyotisham refers to Paramatma Chaitanya Prakasha alone.

162.

7th Adhikaranam

Pramita Adhikaranam – 2 Sutras (Sutras 24 – 25)

a) Vishaya :

- Angushta matra purusha in Katha Upanishad.

Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

Angustha-matrah puruso, madhya atmani tisthati,

Isano bhuta-bhavyasya, na tato viju-gupsate. Etad vai tat II 12 II

The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That. [II – I – 12]

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angustha-matrah puruso, jyotir-iva adhumakah,

Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat II 13 II

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – I – 13]

b) Samshaya :

Angushtaha refers to

Purva Pakshi

- Samsari Jiva
 - Limited
- Reason :**
- Size of thumb
 - Satyavan Savitri Story.

Siddantin

- Asamsari limitless
- Paramatma alone revealed in 2nd line.
- Ishaho buta Bargasya
- Jivatma / Paramatma Aikyam revealed.
- 1st Line : Jivatma
- 2nd Line : Paramatma

163. Sutra 24 : [Topic 25 – Sutra 87]

शब्दादेव प्रमितः ।

Sabdadeva pramitah ।

From the very word (viz., the term Lord applied to it) the (person) measured (by the size of the thumb) (is Brahman). [I – III – 24]

Shabdat Eva	Pramitaha Paramatma
<ul style="list-style-type: none">- Reason- Because of Upanishad statement	<ul style="list-style-type: none">- Conclusion

Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

Angustha-matrah puruso, madhya atmani tisthati,

Isano bhuta-bhavyasya, na tato viju-gupsate. Etad vai tat ॥ 12 ॥

The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That. [II – I – 12]

1st Line :

- Angustha matra puruso, madhya atmani tisthati.... Jiva.
- Isno bhuta-bhavyasya, na tatoviju gupsate – Paramatma.

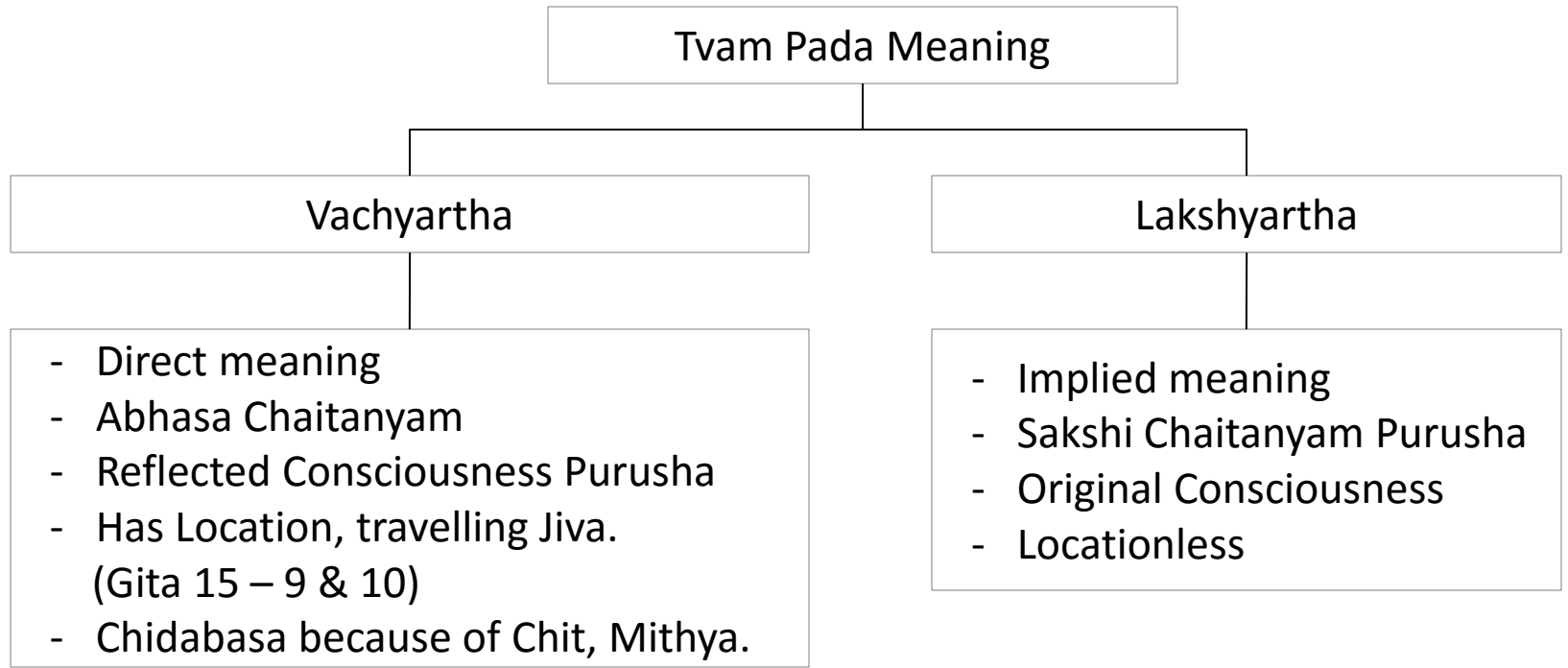
Jiva :

- Purusha – one who dwells within the body, is of the size of thumb.
- Real nature of Jiva – he is lord of creation.

Purva Pakshi :

- How you explain Paramatma is of the size of thumb?

Siddhantim :



Gita :

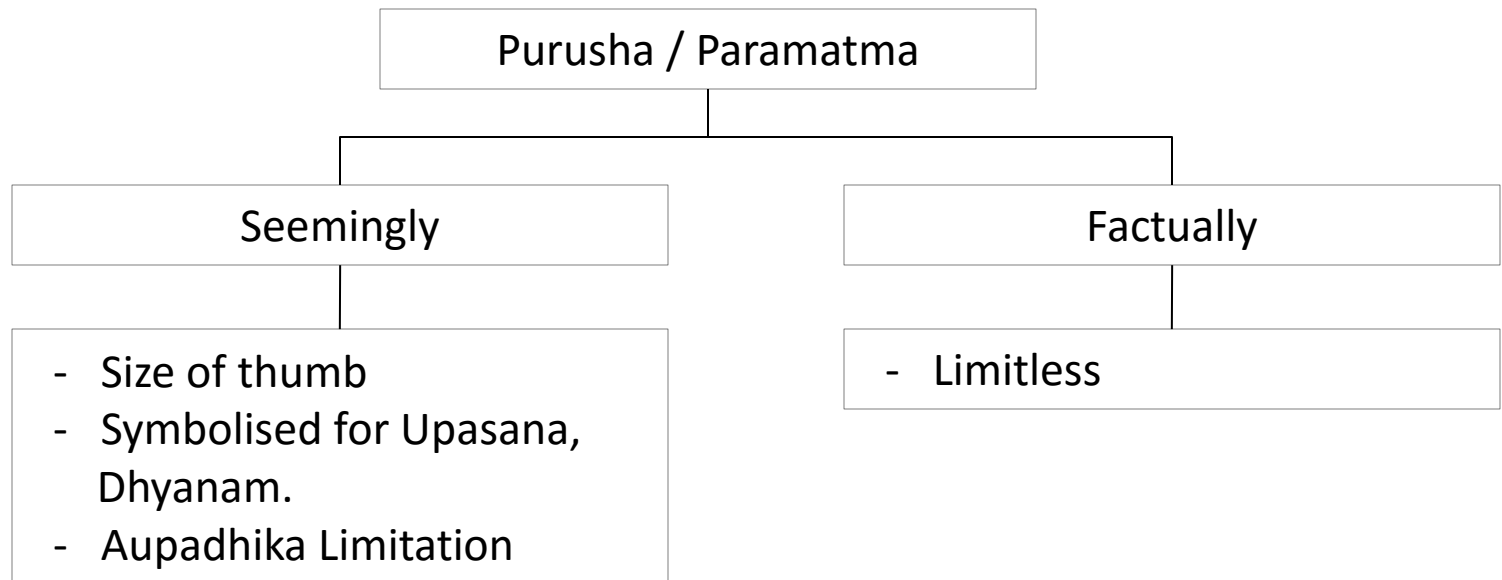
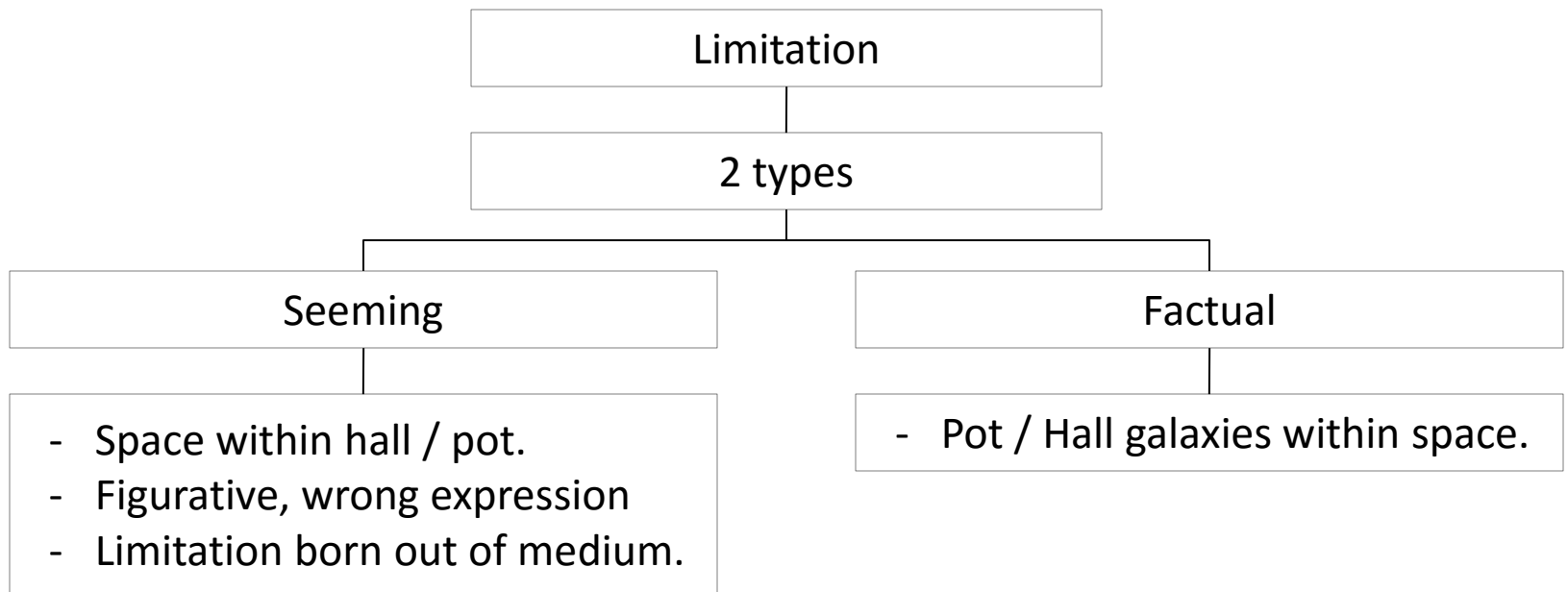
श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५.९ ॥

Presiding over the ear, the eye, the touch, the taste and the smell, so also the mind, He enjoys the sense objects.
[Chapter 15 – Verse 9]

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम्।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५.१० ॥

Him who departs, stays and enjoys, who is united with the Gunas, the deluded do not see ; but they behold who possess the Eye-of-knowledge. [Chapter 15 – Verse 10]

- Paramatma is seemingly of the size of thumb but not factual, Vastavam.



Purva Pakshi :

- **Mahabaratha Story :**
 - Yama drags Jiva on Satyavans body.
 - Jiva tied with invisible rope and Yama drags Angushta Matra Purusha.
 - Limitless one can't be dragged.
- In Katho Upanishad, Jiva = Purusha = Lakshyartha Paramatma.

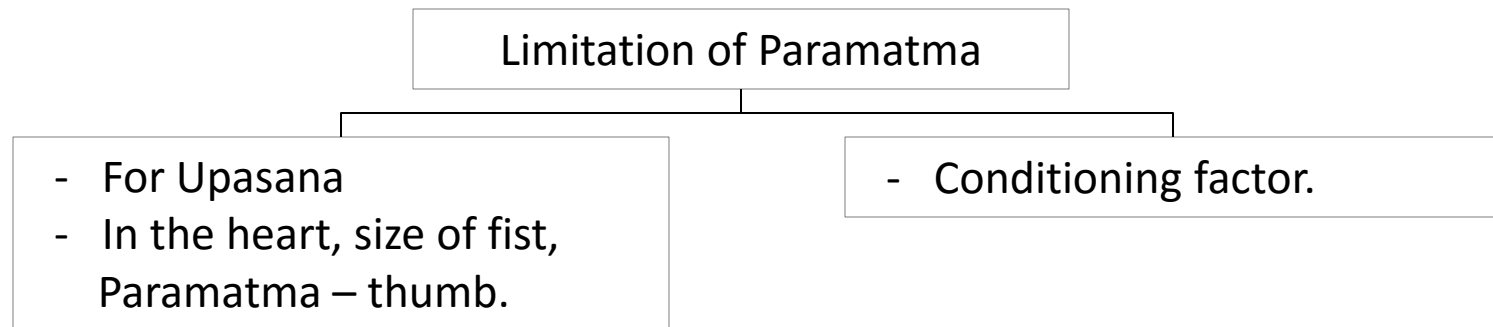
164. Sutra 25 : [Topic 25 – Sutra 88]

हृद्यपेक्षया तु मनुष्याधिकारत्वात् ।

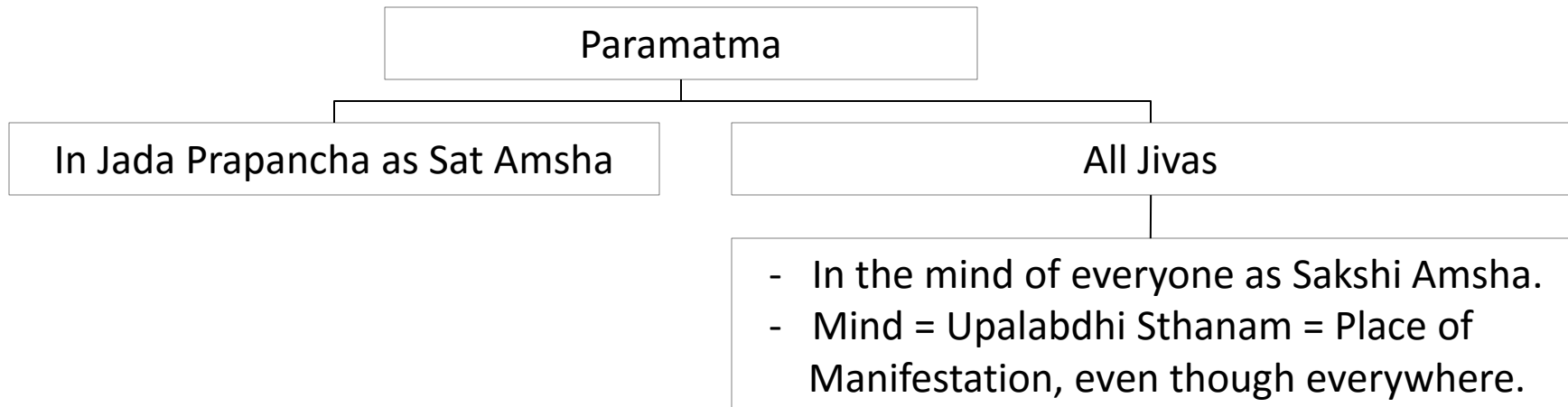
Hridyapekshaya tu manushyadhikaratvat ।

But with reference to the heart (the highest Brahman is said to be of the size of a thumb) as man alone is entitled (to the study of the Vedas, to practise meditation and attain Self-realisation). [I – III – 25]

- From standpoint of Manushya, Qualified for vedic knowledge, size of human heart, thumb mentioned.



Vyasa :



- Paramatma is everywhere = Fact.
- In the mind also = Figurative statement.

Shankara : 2 Additional Reasons

a) Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

Angustha-matrah puruso-'ntaratma sada jananam hrdaye sannivistah,
Tam svac-charirat pravrheth munjadi-vesikam dhairyaena,
Tam vidyac-chukram amrtam tam vidyac-chukram amrtam-iti ॥ 17 ॥

The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one's own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal. [II – III – 17]

- Angushta Matram is Amrutam Brahma in this mantra.
- Satyavans story is Vachyarthā Jiva here it is Lakshyarthā Jiva.

b) Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat kṛta-kṛtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- 3rd boon Nachiketa wanted to know Paramatma.
- Answer is Katho Upanishad 2 – 1 – 13 – Lakshyarthā Jivatma = Paramatma.

Conclusion :

- Paramatma alone is revealed in Katho Upanishad Chapter 2 – 1 – 13.

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angustha-matrah puruso, jyotir-iva adhumakah,
Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat ॥ 13 ॥

(13) That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – I – 13]

165.

3rd Pada – 8th Adhikaranam – 8 Sutras

Devata Adhikaranam (Sutra 26 – 33)

8th & 9th Adhikaranam incidental topic extention of 7th Adhikaranam :

- Prasanga Vashat.
- Questions arising out of previous Adhikaranam.

Vishaya :

Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angustha-matrah puruso, jyotir-iva adhumakah,

Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat ॥ 13 ॥

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – I – 13]

Samshya :

- Do only Purushas have Adhikaras for Moksha or Devatas also?

Purva Pakshi :

- Devatas have no Adhikara.
- Only Manushyas have Adhikara.

Devatas have Adhiakra for Brahmanavidya

Yes

Siddhantin

- Devatas have bodies as proved in scriptures.
- Have right to Brahma Vidya
- Not known by perception and inference but by Shastra Pramanam.
- Every name should have object as experienced in the world.
- Shabda – Artha Bheda Asti

No

Purva Pakshi

- No body, no mind, no sense organs.
- Devatas exist as Shabda Svarupa only.
- Devatas don't bless.
- Blessing because of Karmas, Rituals.
- No intervention of Devatas.
- Creation, laws, rituals give results (like cash from ATM machines).

166. Sutra 26 : [Topic 26 – Sutra 89]

तदुपर्यपि बादरायणः सम्भवात् । Taduparyapi Baadarayanah sambhavat ।

Also (beings) above them (viz., men) (are entitled for the study and practice of the Vedas) on account of the possibility (of it) according to Baadarayana. [I – III – 26]

- Devatas according to Badarayana have qualifications for Brahma Jnanam.

a) Vishaya :

Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।

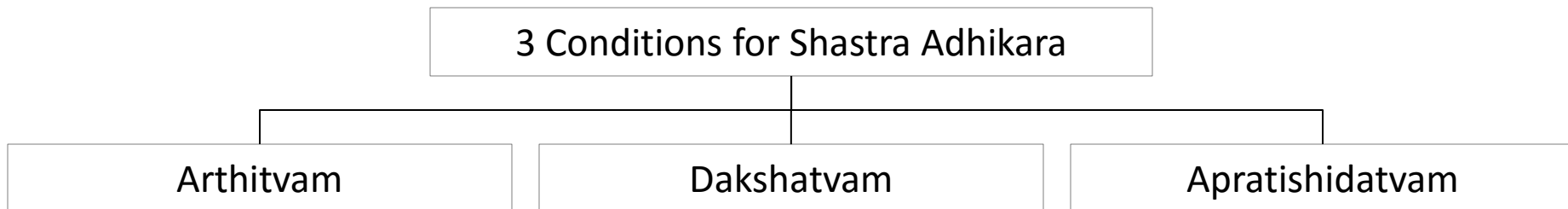
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angustha-matrah puruso, jyotir-iva adhumakah,

Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat II 13 II

(13) That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – I – 13]

b) 3 Conditions for Shastra Adhikara :



- One with desire of Dharma, Artha, Kama Moksha alone comes to Shastra and do rituals.
- Animals not Purusha.

Brihadaranyaka Upanishad :

स होवाच, महिमान एवैषामेते, त्रयस्त्रिंशत्वेव देवा
इति ; कतमे ते त्रयस्त्रिंशदिति ; अष्टौ वसवः, एकादश
रुद्राः, द्वादशादित्याः, ते एकत्रिंशत्, इन्द्रश्चैव प्रजापतिश्च
त्रयस्त्रिंशादिति ॥ २ ॥

sa hovāca, mahimāna evaiṣām ete, trayas trimśat tv
eva devā iti. katame te trayas trimśad iti. aṣṭau vasavaḥ
ekādaśa rudrāḥ, dvādaśādityāḥ, te ekatrimśat indraś caiva
prajāpatiś ca trayastrimśāv iti ॥ 2 ॥

Yajnavalkya said, 'These are but the manifestations of them, but there are only thirty-three gods.' Which are those thirty-three? The eight Vasus, the eleven Rudras and the twelve Adityas – these are thirty-one, and Indra and Prajapati make up the thirty-three. [III – IX – 2]

How many Devatas are there?

- 3306, 33, 6, 3, 2, 1 ½, 1
- Prajapati assumes many bodies of Devatas.

167. Sutra 27 : [Topic 26 – Sutra 90]

विरोधः कर्मणीति चेत् न अनेकप्रतिपत्तेर्दर्शनात् ।

Virodhah karmaniti chet na anekapratipatterdarsanat ।

If it be said that (the corporeality of the gods involves) a contradiction to sacrifices; (we say) no, because we find (in the scriptures) the assumption (by the gods) of many (forms at one and the same time). [I – III – 27]

Aneka Prati pattih

- One devata taking many bodies.

- One Devata taking part in many places to receive Namaskara.
- Simultaneous receiver of all Namaskaras.

Purva Pakshi :

- If devatas take body, they can't be simultaneously present in all Rituals.

Siddantin :

- Many do Namaskara to one idol and receive blessings.

168. Sutra 28 : [Topic 26 – Sutra 91]

शब्द इति चेत् न अतः प्रभवात्प्रत्यक्षानुमानाभ्याम् ।

Sabda iti chet na atah prabhavat pratyakshanumanabhyam

If it be said (that a contradiction will result) in respect of the word (we say) no, because (the world) originates from the word, as is known from direct perception (Sruti) and inference (Smriti). [I – III – 28]

Purva Pakshi : Portion

- Shabda

Siddantin :

- Iti chet na atah prabhavat pratyakshanumanabhyam.

Purva Pakshi : Reasons

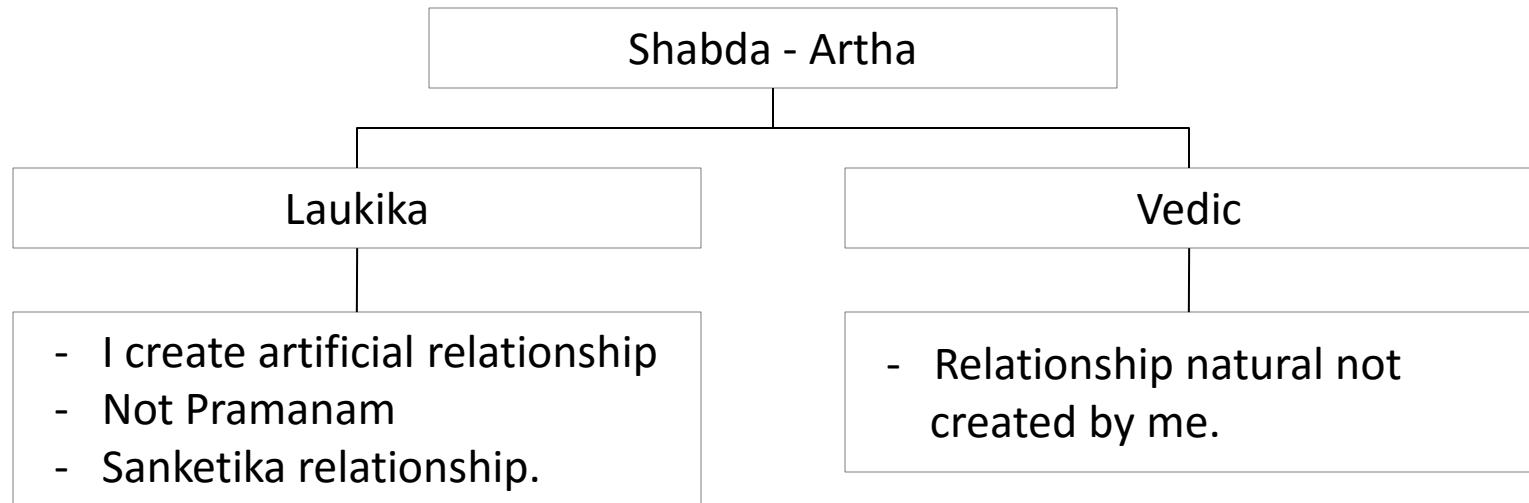
- Vedas become Apramanam if Devatas have body.
- With body Devatas become perishable, Anityam.
- Devata word will have Shabda, no meaning.
- Veda becomes Apramanam.
- Devatas will have no bodies. Can't receive Ahutis in Karma.

Siddantin :

- They assume bodies appear in invisible form, receive oblations.

Pramanam :

- Means or instrument of knowing object which is not known through any other source.
- Pramantaram Anadigata, Abaditam.

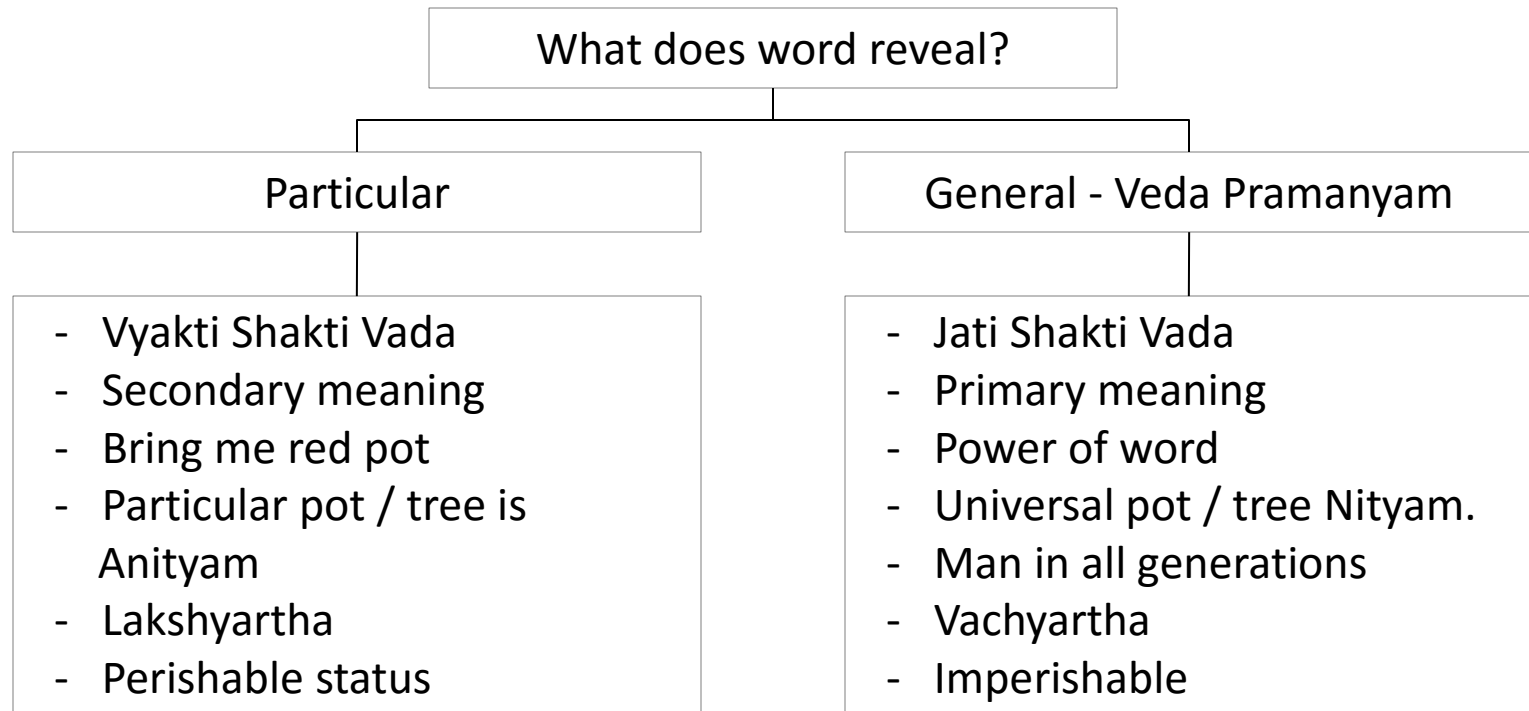


- Nityasya Shabdasya Nityena Arthena Sambanda Rupa = Veda Pramanam.

Shabda Nitya :

- Indra word continues after Indra dies.
- If object is perishable, Veda as Apaurusheya Pramanam loses validity.

Shankara :



- Established in this Sutra.

Shabda Nityatvam :

- Before objects came, Shabda exists, Anaadi.
- Establishes Shabda Nityatvam, Artha Nityatvam, eternity of object of word by Jati Shakti Vada.
- Word reveals universal not particular.

Particular Cow	Universal Cow
Anityam	Jati – Shakti Nityam

- Jati Shabda Vada establishes Artha Nityatvam and Shabda Nityatvam and hence Nitya Sambanda.
- Indra as class refers to position in any creation, universal, Nitya.
- Particular Indra may appear and disappear.

Word Analysis :

a) Shabda : Purva Pakshi

- If Devas have body, and have death, Arthaha becomes Anitya.

b) Iti Chet : Siddantin

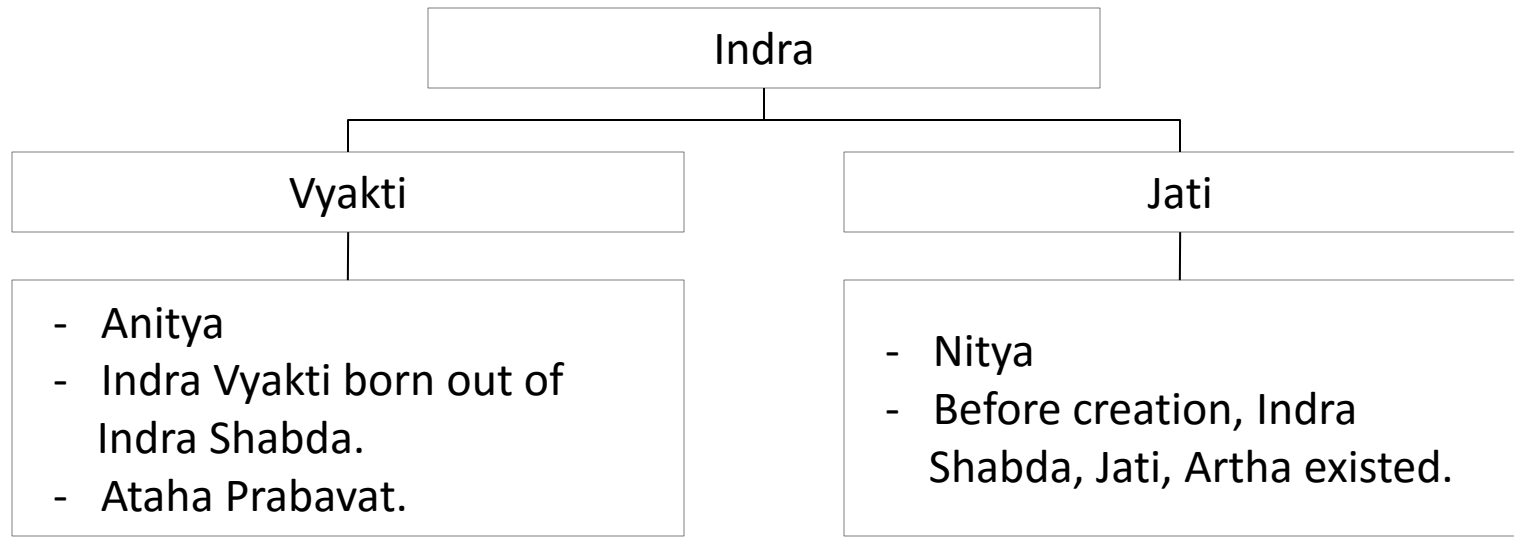
- If it is Argued like this.

c) Na :

- Not valid, not proper.

d) Ataha Shabdat – Prabavat :

- Ataha : From word alone, objects are born.
- From Indra Shabda – Indra born.
- From Prithvi Shabda – Prithvi born.
- From Svarga Shabda – Svarga born.
- Shabda Anaadi, exists before, not invented later (Sanketika).
- Shabda + Artha eternal.



e) Pratyaksha Anumanabyam :

Pratyaksha	Anumanabyam
<ul style="list-style-type: none"> - Sruti Pramanam - Taittriya Bashyam : 2 – 2 – 4 – 2 - Bhumi created when Bhu uttered. 	<ul style="list-style-type: none"> - Smriti Pramanam - Manu smriti : 1st Chapter – 21st Verse - Lord created world with Nitya Shabda alone.

Taittriya Bashyam : 2 – 2 – 4 – 2

असृक्षि वा इममिति। तस्य सोमो हविरासीत्। स चतुर्होत्राऽतप्यत्।
सोऽताम्यत्। स भूरिति व्याहरत्। स भूमिमसृजत्।
अग्निहोत्रं दर्शापूर्णमासौ यजूंषि। स द्वितीयमतप्यत्।
सोऽताम्यत्। स भुव इति व्याहरत्॥ २ ॥

asṛkṣi vā imamiti | tasya somo havirāsiṭ | sa caturhotrā'tapyata |
so'tāmyat | sa bhūrity vyāhārat | sa bhūmimasṛjata |
agnihotraṁ dārsāpūrṇamāṣau yajūṁṣi | sa dvitīyāmatapyata |
so'tāmyat | sa bhuvā ity vyāhārat || 2 ||

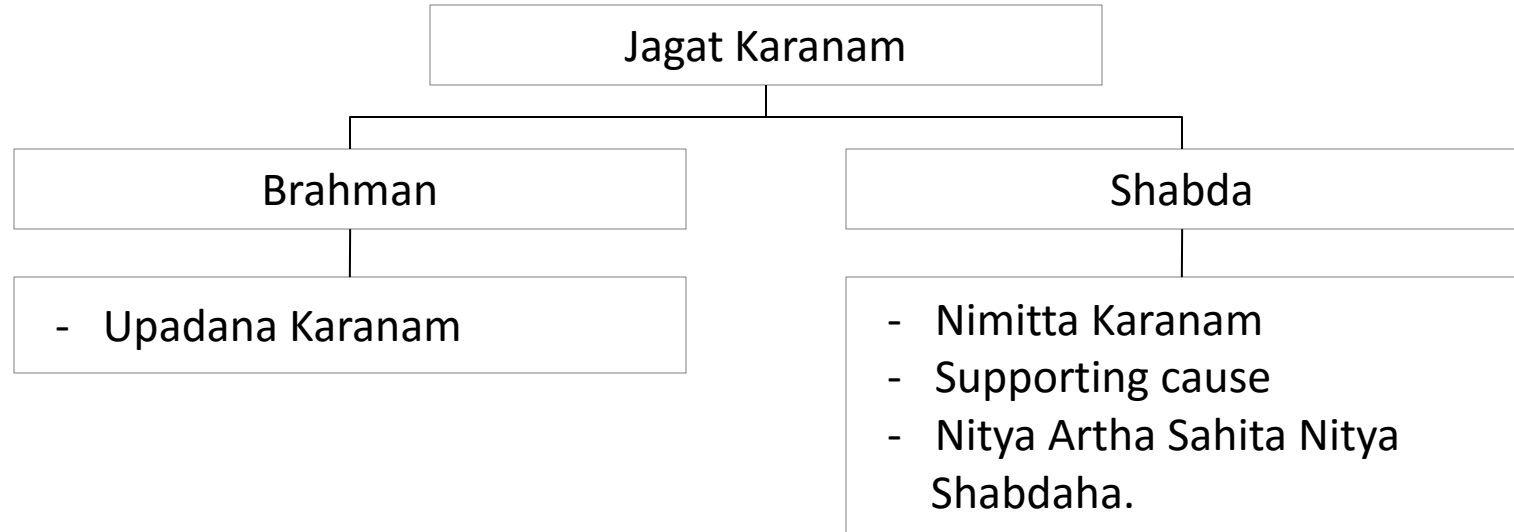
Manu Smriti :

सर्वेषां तु स नामानि कर्माणि च पृथक् पृथक् ।
वेदशब्देभ्य एव-अदौ पृथक् संस्थाश्च निर्ममे ॥ १-२१

But in the beginning he assigned their several names, actions, and conditions to all (created beings), even according to the words of the Veda.[Chapter 1 – Verse 21]

New Purva Pakshi :

- In beginning of Brahman Sutra Janmadasya Yataha – creation born out of Brahman.



- Brahman = Abinna Nimitta, Upadana Karanam.
- Spider = Material Cause + Intelligence Cause of Web.

Shankara :

- Nitya Shabda and Nitya Artha included in Brahman.
- Brahman has knowledge of Nitya Shabda and Arthaha.
- Veda is Breath of Ishvara, permanently, spontaneously going on in us.

What is created?

- Only Vyakti comes + goes.
- With knowledge, potter with pot knowledge + word, Artha, Potness Jati, creates individual Vyakti pot.
- Sarvagya = All knowledge

All Shabda + Artha + Rupa

Universally exists in him.

New topic :

- What is meaning of word.

Purva Pakshi :

- Akshara Samudaya Shabda.
- Varna Samudaya Shabda.

Sphota Theory :

- At any time you are uttering one letter not a group.
- Samskaras can't be chronologically connected and converted to Vrittis simultaneously.
- Some Sphota happens in mind. Which is invoked by uttering particular letters in order and concluded.
- Letters invoke, produce, manifest new entity – Sphota.
- Sphota = Shabda not Varna Samudaya.

Shankara :

- Mind has capacity to receive part and synthesize as whole.
- Mind Stitches syllables together, understand wholly sentence, paragraph, chapter, book.
- No need to invent Sphota to communicate.

169. Sutra 29 : [Topic 26 – Sutra 92]

अत एव च नित्यत्वम् ।

Ata eva cha nityatvam ।

From this very reason also there follows the eternity of the Vedas. [I – III – 29]

Word Analysis :

a) Ataha Eva :

- Because of same reasons alone.
- Since world born out of Veda, Shabda, since vedas existed before creation of humanbeings.

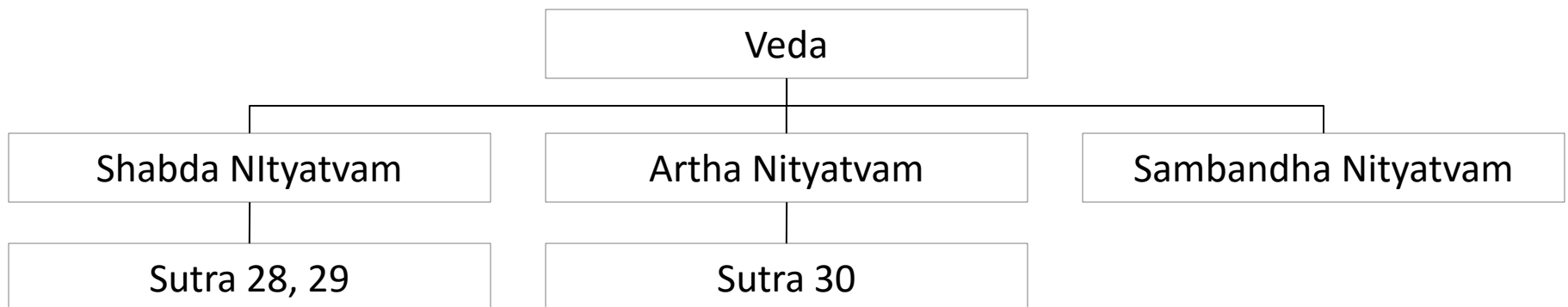
Jati	Vyakti
- Pot – Universal in mind of pot maker.	- Pot, individual come and go.

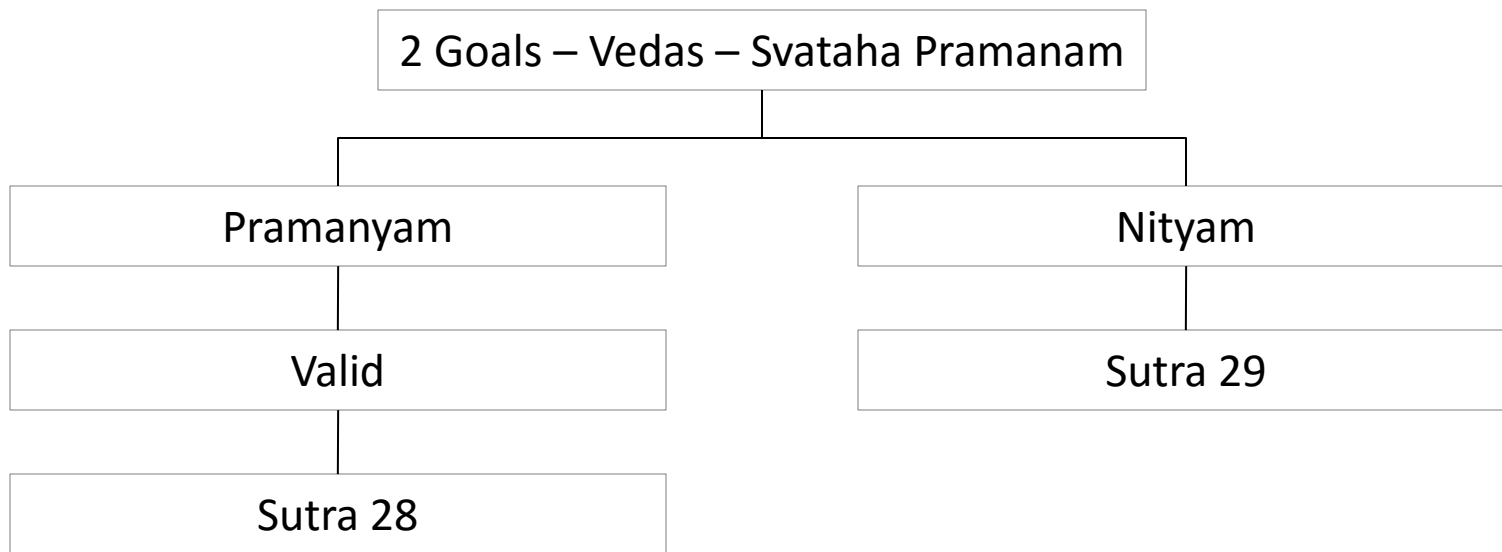
b) Nityatva Shabasyam :

- Eternity of Veda Shabda.

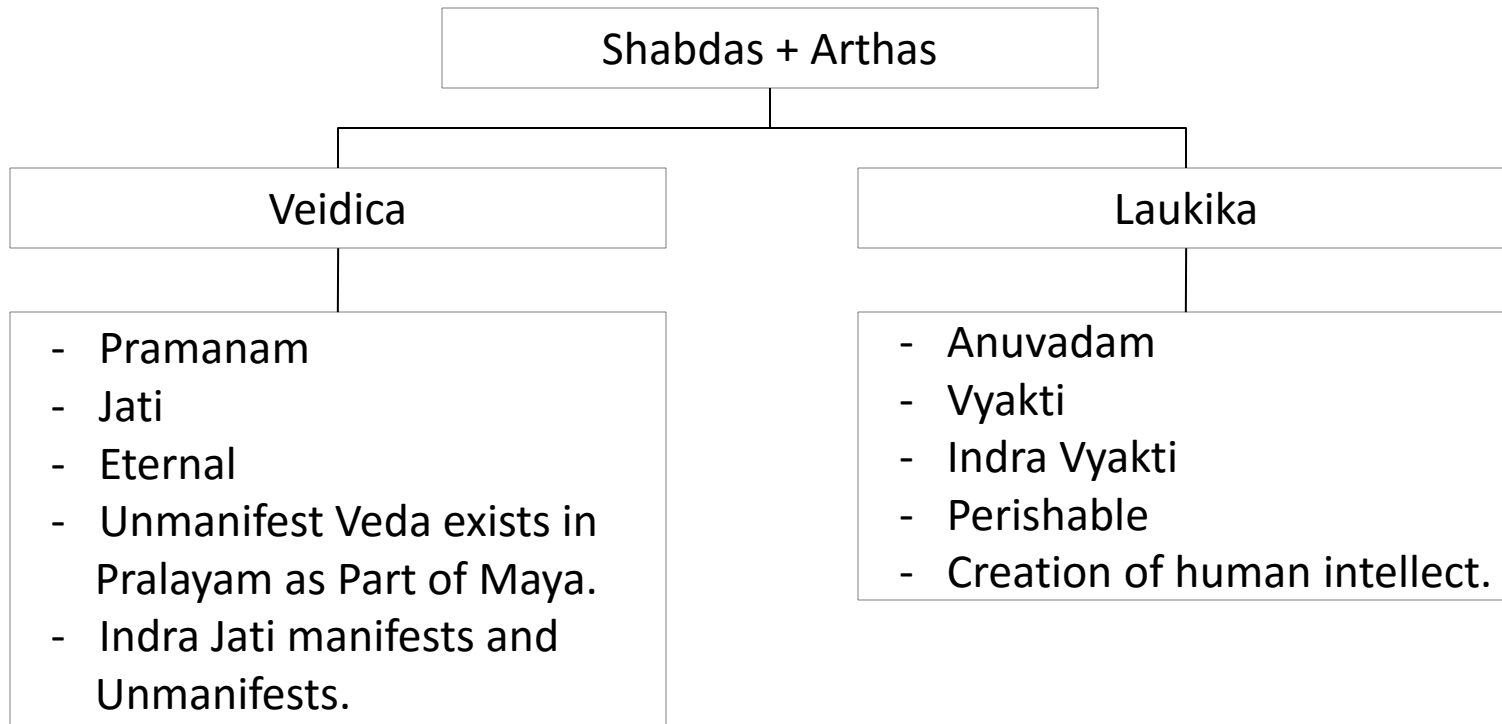
c) Cha :

- Also established.





Broad Vision :



How Shankara establishes eternity of veda?

- By Jati Shakti Vada and negating Vyakti Shakti Vada.

Jati Shakti Vada :

- Object of world are not individual but universal.
- Manness, potness, tableness, treeness, eternal, nityam.
- Word reveals universal, not individual.

Universal – Definition :

- That which is one, eternal, inherrent in every individual.

170. Sutra 30 : [Topic 26 – Sutra 93]

समाननामरूपत्वात् च आवृत्तावप्यविरोधो दर्शनात्समृतेश्च ।

Samananamarupatvat cha avrittavapyavirodho darsanat smritescha ।

And on account of the sameness of names and forms in every fresh cycle there is no contradiction (to the eternity of the words of the Vedas) even in the revolving of the world cycles, as is seen from the Sruti and Smriti. [I – III – 30]

Essence of Sutra :

- In every Srishti, universals are same but not individuals.

Sruti :

Rig Veda : Mahanarayani Upanishad

स्याचन्द्रमसा धाता यथापुर्वमकल्पयत् ।
दिव च पृथिवी चान्तरिक्षमथा स्वः ॥ ३ ॥

sūryācandramasau dhātā yathāpūrvam akalpayat ।
divaṃ ca pṛthivīm cāntarikṣam atho svaḥ ॥

Dhatar, the great creator, then formed in due order Sun and Moon. He formed in order Heaven and Earth, the regions of the air, and light. [10 – 190 – 3]

- As in Purva Srishti, creator created sun and Moon as in creation before.
- Sun and Moon differ as Individual but not as specie.

Smriti :

Mahabaratha – Shanti Parva :

- Yatha Abimaninaha Ateetahe tulyasthe samprasathe Riha deva, devai ateetaivaihi upaihinamabi revacha.

- Devatas of current Srishti similar to Devatas of previous Srishti.
- Belong to Devata specie, universal, eternal.

Anubava :

- Veidika perform Rituals for Punya phalam – Lokas.
- By association of sense organs and sense objects, Sukham experienced.
- For Dharma Shastra to be valid, creation should be similar, otherwise there will be Dukham.

Gita :

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके॥ द.१८ ॥

From the unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night', they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- Unmanifest individual comes into manifestation.

Sushupti :

- Shabda and Artha get resolved but their Sambanda continues. Remember Sambanda next day.
- Shabda, Artha Sambanda Nityatvam proved by Sruti, Yukti, Anubava.
- No contradiction in Sruti and Smriti and Anubava.
- Because of Shabda, Artha, Sambanda nityatvam, indra embodiment can be accepted. Indra has right to study veda.

171. Sutra 31 : [Topic 26 – Sutra 94]

मध्वादिष्वसम्भवादनधिकारं जैमिनिः । Madhvadishvasambhavadanadhikaram Jaiminih ।

On account of the impossibility (of the gods being qualified) for Madhu Vidya etc., Jaimini (is of opinion that the gods) are not qualified (either for Upasana or for the Brahma Vidya or the knowledge of the Self). [I – III - 31]

- Purva Mimamsa – Jaimini Rishi Purva Pakshi questions in Sutra 31, 32.
- Want to establish devatas do not physically exist.

Vedantin :

- Devatas Physically exist.

3 Objections :

- Sutra 27 → Karma Virodha
- Sutra 28, 29, 30 → Veda Pramana Virodha
- Devatas not qualified for Karma Khanda.
- In Yagas, Devatas – Receivers of oblations – Manushyas – givers.
- Devatas can't be subject + Object of offering.
- Advaitin – Accepts.

Purva Pakshi :

- Devatas with same reasoning can't do Upasana.
- Hence Karma Khanda irrelevant for Devata.
- Hence Devatas not Adhikari for Brahma Vidya.

Vyasa :

Chandogya Upanishad : Madhu Vidya

असौ वा आदित्यो देवमधु तस्य द्यौरेव
तिरश्चीनवँशोऽन्तरिक्षमपूपो मरीचयः पुत्राः १

Om Asau va adityo devamadhu tasya dyaureva
tirascinavamso'ntariksamapupo maricayah putrah II 1 II

The sun over there is honey to the gods. Heaven is the crossbeam, the mid-region is the beehive, and the rays are the eggs. [3 – 1 – 1]

- Meditate on Aditya Devata as source of happiness – Madhu – Honey Sukha – Hetuhu.
- Surya Devata can't do meditation on Surya.

Adhi :

- Refers to Vayu Devata Upasana.

Chandogya Upanishad :

वायुर्वाव संवर्गो यदा वा अग्निरुद्धायति वायुमेवाप्येति
यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति १

Vayurvava samvargo yada va agnirudvayati vayumevapyeti
yada suryo'stameti vayumevapyeti yada candro'stameti vayumevapyeti II 1 II

The air swallows everything. When fire is extinguished, it disappears into the air. When the sun sets, it disappears into the air. And when the moon sets, it disappears into the air. [4 – 3 – 1]

- Vayu – destroyer of everything.

172. Sutra 32 : [Topic 26 – Sutra 95]

ज्योतिषि भावाच्च ।

Jyotishi bhavaccha ।

And (the gods are not qualified for Vidyas) because (the words 'sun, moon' etc., spoken of as gods) are used in the sense of mere spheres of light. [I – III – 32]

Sutra 31 + 32 :

- Jaiminis objections.

Sutra 31 :

- Devatas can't do rituals if so, oblations to whom? Meditate on whom?

Sutra 32 :

- Devatas are luminouries, natural forces – Surya, Chandra, Agni, Vidyut, Vayu, Varuna, Nakshatra.
- Achetana Jada vastu can't practice Jnanam.
- Symbolically seen as living beings, Artha Vada, not factual, literal.
- Being inert, no Adhikarana for Brahma Vidya.

173. Sutra 33 : [Topic 26 – Sutra 96]

भावं तु बादरायणोऽस्ति हि ।

Bhavam tu Baadarayano'sti hi ।

But Baadarayana, on the other hand (maintains) the existence (of qualification on the part of the gods for Brahma Vidya); for there are (passages indicative of that; body, desires etc., which qualify one for such knowledge do exist in the case of the gods).

[I – III – 33]

Vyasa's Answer to Purva Pakshi's question in Sutra 31 + 32 :

- What you say is not correct.
- There is enough evidence, vedic support for my conclusion.

Shankara :

- 2 Sruti supports – give direct evidence.

a) Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,
तथर्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येति हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योज्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idam sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣām sa bhavati.
atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam
bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv
ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣām tan na priyam
yad etan manuṣyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Whoever, whether he is Deva, Manushya, Rishi, gets self knowledge will become Brahman.

b) Chandogya Upanishad :

तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानमन्विच्छामो
यमात्मा-नमन्विष्य सर्वोश्च लोकानाप्नोति सर्वोश्च कामानितीन्द्रो
हैव देवानामभिप्र-वव्राज विरोचनोऽसुराणां तौ हासंविदानावेव
समित्पाणी प्रजापतिसकाश-माजग्मतुः २

Taddhobhaye devasura anububudhire te hocurhanta tamatmanamanvicchamo
yamatmanamanvisya sarvamsca lokanapnoti sarvamsca kamanitindro
haiva devanamabhipravavraja virocanosuranam tau hasamvidanaveva
samitpani prajapatisakasamajagmatuh II 2 II

Both the gods and the demons came to know from people what Prajapati had said. They said, We shall search for the Self, by knowing which we can attain all the worlds and whatever things we desire. With this object in view, Indra among the gods and Virocana among the demons went to Prajapati, carrying fuel in their hands. But they did not let each other know their plans. [8 – 7 – 2]

- Indra (Deva Raja) and Virochana (Asura Raja) go to study Avasta Trayam from Brahmaji.

c) Keno Upanishad :

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स
ह्येनन्नेदिष्ठं पस्पर्श
स ह्येनत्प्रथमो विदांचकार ब्रह्मेति ३

*Tasmad va Indro-'titaram-ivanyan Devan
Sa hyenan-nedistham pasparsa
sa hyenat prathamo vidancakara Brahmeti*

And therefore, indeed, Indra excels other Gods; for he approached the Spirit nearest and he was the first to know him as Brahman. [Chapter 4 – Verse 3]

- Indra got Sakshat Jnanam and other Devatas got Jnanam from Indra.

Purva Pakshi : Refutations

मध्वादिष्वसम्भवादनधिकारं जैमिनिः । Madhvadishvasambhavadanadhikaram Jaiminih ।

On account of the impossibility (of the gods being qualified) for Madhu Vidya etc., Jaimini (is of opinion that the gods) are not qualified (either for Upasana or for the Brahma Vidya or the knowledge of the Self). [I – III - 31]

- Devatas can't do Upasana.
- Subject, object can't be same.
- Manushya – Can do Karma, Upasana and gain Brahma Vidya.
- Devatas – Can't do Karma, and Upasana but can gain Brahma Vidya.

Gita :

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३.३५ ॥

Better is one's own duty, though devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger). [Chapter 3 – Verse 35]

- Whoever is eligible for which ever Sadhana, let him follow.

ज्योतिषि भावाच्च ।

Jyotishi bhavaccha ।

And (the gods are not qualified for Vidyas) because (the words 'sun, moon' etc., spoken of as gods) are used in the sense of mere spheres of light. [I – III – 32]

- Devata – only inert natural forces.

Purva Mimamsa	Advaitin
<ul style="list-style-type: none"> - Laukika Artha - Common Meaning - Aditya = Inert Sun 	<ul style="list-style-type: none"> - Shastriya Artha - Aditya = Adhishtana Devata - Chetana Tatvam behind Surya Shariram. - Behind my visible body – Chetana Jiva exists and goes away, body is burnt. - Behind visible Surya there is Chetana Devata. - Pray to Chetana Varuna, Agni, Vayu, Prithvi, Surya, Chandra, Nakshatras.

- Devatas have embodiment, indirect evidence to say they can gain knowledge.
- Puranas, Itihasa, Mahabaratha, Bhagwatam describe form for Devatas.
- Purva Mimamsas emphasise on rituals to give liberation and take philosophical Vedanta portion as Artha Vada – glorification.

2 Statements in Veda

Vidhi Nisheda

- Commandment, injunction.
- Sukha Prapti, Dukha Nivritti.
- Have utility.

Artha Vada

- Description of Devata in Artha Vada.

Siddantin :

- Statement of description, also source of knowledge.

Example :

- Stars in galaxy – no benefit.

2 criteria for source of knowledge

Pramantva Anagaditatvam

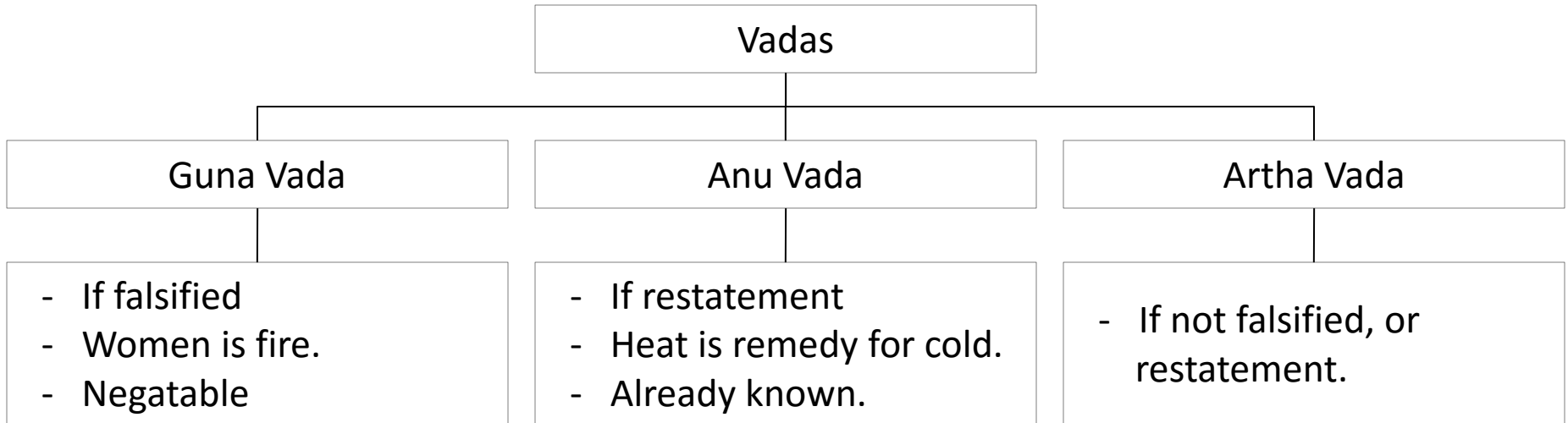
- Uniqueness
- Apoorvatvam
- Upakramou, Upasamhara, Apoorvata, Phalam.

Abaditatvam

- Not negated by any other means of knowledge.

Brihadaranyaka Upanishad :

- 1st Chapter – 3rd Brahmana – Introduction.



Conclusion : 7 Arguments

- a) Body for Devatas Validated by Buta Artha-vada Pramanam.
- b) Dhyanam requires form.
- c) Yogis seen and talked to Devatas.

d) Brahma Sutra : Chapter 2 – Sutra 44

- Can talk to Ishta Devata
- Indra Agni Samvada in Keno Upanishad.

- e) Krama mukti valid only if Devatas can attain knowledge. Devatas must have capacity to know to take class from Brahmaji.
- f) Ravi Varma – painter – painted Devatas with form.
- g) Worldly experience :**
 - Every Shabda has Artha.
 - Table – Shabda + Artha.
 - Indra – can't be only Shabda.
- Devata have body and can study vedanta proved by Shastra – not perception or inference. (This Adhikaranam, Academic exercise – not for Moksha).

Apashudradhi Adhikaranam

Sutra 34 – 38 (5 Sutras)

- 8th + 9th Adhikaranams – diversions – outside flow of main topic of 1st chapter – Prasangika Adhikaranam.
- Analysis of eligibility of Brahma Vidya.

a) Vishaya :

- Who is Adhikari for Srouta Sadhanam?

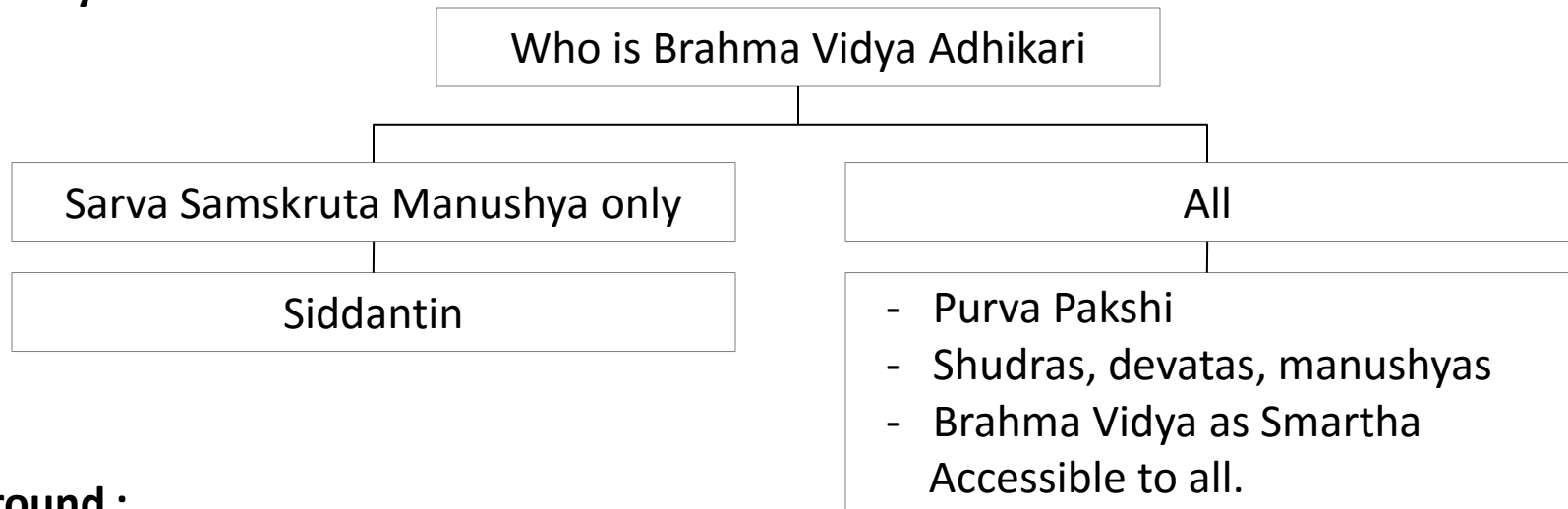
Chandogya Upanishad :

तमु ह परः प्रत्युवाचाह हारेत्वा शूद्र तवैव सह
गोभिरस्त्विति तदुह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं
गवां निष्कमश्चतरीरथं दुहितरं तदादाय प्रतिच-क्रमे ३

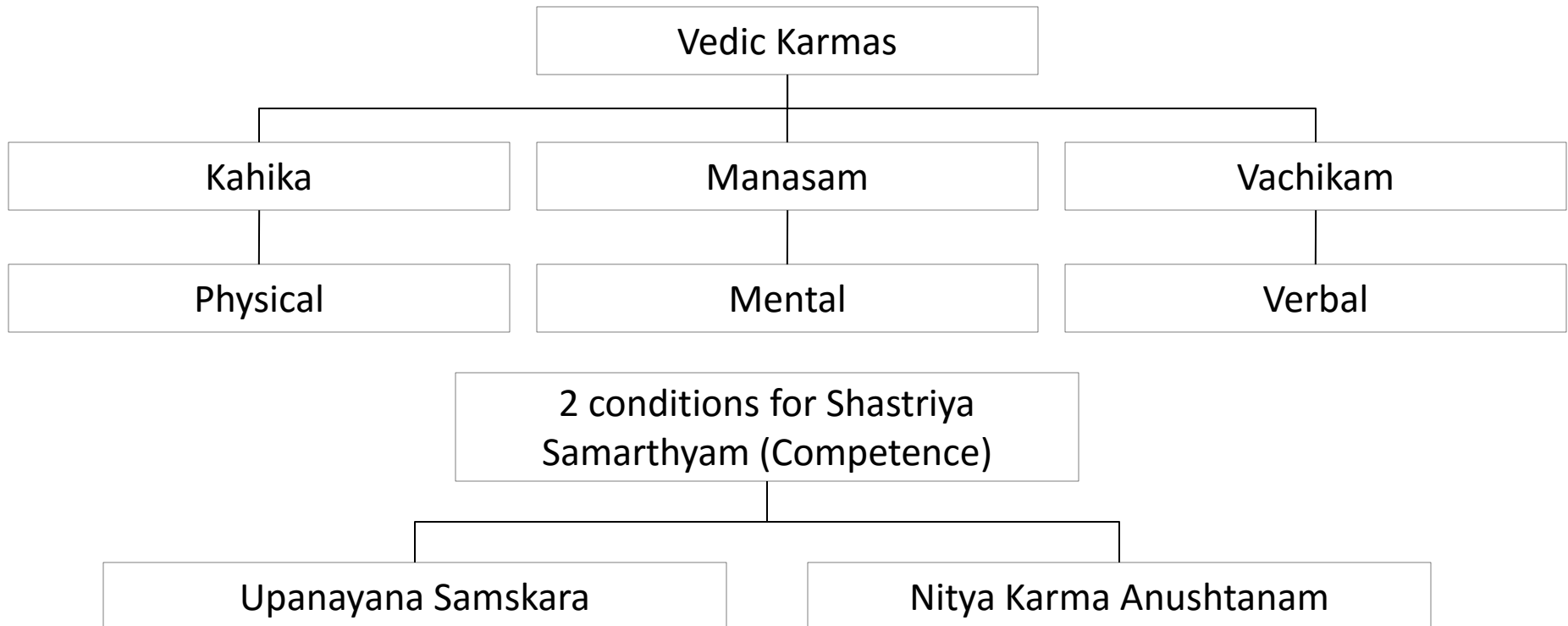
Tamu ha parah pratyuvacaha haretva sudra tavaiva saha
gobhirastviti tadu ha punareva janasrutih pautrayanah sahasram
gavam niskamasvatariratham duhitaram tadadaya praticakrame II 3 II

Raikva said to him, you sudra, the necklace and chariot along with the cows – let all these be yours. Janasruti left and then again came back – this time with one thousand cows, a gold necklace, a chariot drawn by mules, and his own daughter. [4 – 2 – 3]

b) Samshaya :



Background :



Shudra :

- Upanayana Rahita.
- Shudra and person without Anushtanam – both unqualified for 3 types of Vedic Karmas (Parayanam, Vichara, Anushtanam).
- Nonvedic – Karmas – Smartha Karmas (Mentioned in Puranas, Itihasa Adhyayanam, Parayanam) like Sahasranamam, Gita chanting, all can do for Chitta Shudhi, Jnanam and Moksha.

Chandogya Upanishad :

- Chapter 4 – Samvarga Vidya – Section 1, 2, 3 (Vayu Devata Vidya).

Raikva	King
<ul style="list-style-type: none">- Guru- Vayu Upasaka	<ul style="list-style-type: none">- Sishya- Jana Sruti- Done noble Karmas, Danam (Punyam).- 1st Bird to 2nd bird – don't fly low, may be caught by Tejas of Jana Sruti's meditation.- 2nd Bird : Jana Sruti not as great as Raikva.- King has pain of insult, has curiosity to know Vayu Upasana.

175. Sutra 34 : [Topic 27 – Sutra 97]

शुगस्य तदनादरश्रवणात् तदाद्रवणात् सूच्यते हि ।

Sugasya tadanadarasravanat tadadravanat suchyate hi ।

(King Janasruti) was in grief on hearing some contemptuous words used about him by the sage in the form of a swan; owing to his approaching Raikva, overwhelming with that grief, Raikva called him Sudra; for it (the grief) is pointed at by Raikva. [I – III – 34]

Word Analysis :

a) Shuka :

- Grief.

b) Asya :

- In King Janasruti was born.

c) Tad Anadara :

- Disrespectful.

d) Sravanat Sudra hi :

- Words of Hamsa bird.

e) Suchyate :

- Revealed.

f) Shudra Shabdena :

- Since he was running with sorrow.

176. Sutra 35 : [Topic 27 – Sutra 98]

क्षत्रियत्वावगतेशोत्तरत्र चैत्ररथेन लिङ्गात् । Kshatriyatvavagateschottaratra chaitrarathena lingat ।

And because the Kshatriyahood (of Janasruti) is known from the inferential mark (supplied by his being mentioned) later on with Chaitraratha (who was a Kshatriya himself). [I – III – 35]

- Vyasa establishes Janasruti is Kshatriya with Upanayanam in a roundabout way – Samskruta Purusha – has right to do Vayu Upasana.

Word Analysis :

a) Lingam :

- Because of Availability of Indicators to conclude Janasruti is Kshatriya.

b) Chaitra Rathena :

- Janasruti of Chapter 4 – 2 – 3 along with Chitra Ratha king Chapter 4 – 3 – 5.

तमु ह परः प्रत्युवाचाह हारेत्वा शूद्र तवैव सह
गोभिरस्त्विति तदुह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं
गवां निष्कमश्चतरीरथं दुहितरं तदादाय प्रतिच-क्रमे ३

Tamu ha parah pratyuvacaha haretva sudra tavaiva saha
gobhirastviti tadu ha punareva janasrutih pautrayanah sahasram
gavam niskamasvatariratham duhitaram tadadaya praticakrame II 3 II

Raikva said to him, you sudra, the necklace and chariot along with the cows – let all these be yours. Janasruti left and then again came back – this time with one thousand cows, a gold necklace, a chariot drawn by mules, and his own daughter. [4 – 2 – 3]

Chandogya Upanishad :

अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं
परिविष्यमाणौ ब्रह्म- चारी बिभिक्षे तस्मा उ ह न ददतुः ५

**Atha ha saunakam ca kapeyamabhipratarinam ca kaksasenim
parivisyamana brahmacari bibhikse tasma u ha na dadatuh II 5 II**

Once Saunaka, the son of Kapi, and Abhipratarin, the son of Kaksasena, were being served their meals when a brahmacarin appeared and begged for some food. They, however, refused to give him any. [4 – 3 – 5]

c) Uttaratara :

- In later chapter 4 – 3 – 5.

d) Kshatriyatva Avagate :

- Janasruti not shudra, not Upanayana Samskara Rahitaha but a Kshatriya.

e) Cha :

- Also.

177. Sutra 36 : [Topic 27 – Sutra 99]

संस्कारपरामर्शात् तदभावाभिलापाच्च । Samskaraparamarsat tadabhavabhilapaccha ।

Because purificatory ceremonies are mentioned (in the case of the twice-born) and their absence is declared (in the case of the Sudra). [I – III – 36]

- Teacher confirms qualification.
- Srouta Karma = Veda Adhyayana, Vichara, Anushtanam.

What is Significance of Upanayanam?

- Acharya – Sishya Samyoga.
- Formal Coming together through a Ritual.

Acceptance of Sishya by Acharya :

Brihadaranyaka Upanishad :

स होवाचाजातशत्रुः, एतावन्नू ३ इति ; एतावद्वेति ;
नैतावता विदितं भवतीति; स होवाच गार्ग्यः, उप त्वा यानीति ॥१४॥

sa hovāca ajātaśatruḥ, etāvan nu iti, etāvad-dhīti;

naitāvatā viditam bhavatiti: sa hovāca gārgyaḥ upa tvāyānīti II 14 II

Ajatasatru said, Is this all? This is all. By knowing this much one cannot know (Brahma). Gargya said, I approach you as a student. [II – I – 14]

स होवाच, विज्ञायते हास्ति हिरण्यस्यापात्तं गोअश्वानां
दासीनां प्रवारानां परिधानस्य, मा नो भवान्वहोरनन्तस्या-
पर्यन्तस्याभ्यवदान्यो भूदिति ; स वै गौतम तीर्थेनेच्छासा
इति ; उपैम्यहं भवन्तमिति ; वाचा ह स्मैव पूर्व उपयन्ति,
स होपायनकीर्त्योवास ॥ ७ ॥

sa hovaca vijñayate hasti hiranyasyapattam goasvanam
dasinam pravaranam paridhanasya ma no
bhavanbahoranantasyaparyantasya abhyavadanyo bhuditi
sa vai gautama tirthenecchasa ity upaimyaham bhavantamiti
vaca ha smaiva purva upayanti sa hopayanakirtyovasa II 7 II

Aruni said, You know that I already have gold, cattle and horses, maid-servants, retinue, and dress. Be not ungenerous towards me alone regarding this plentiful, infinite and inexhaustible (wealth). then you must seek it according to form. Gautama. I approach you (as a student). The ancients used to approach a teacher simply through declaration. Aruni lived as a student by merely announcing that he was at his service. [VI – II – 7]

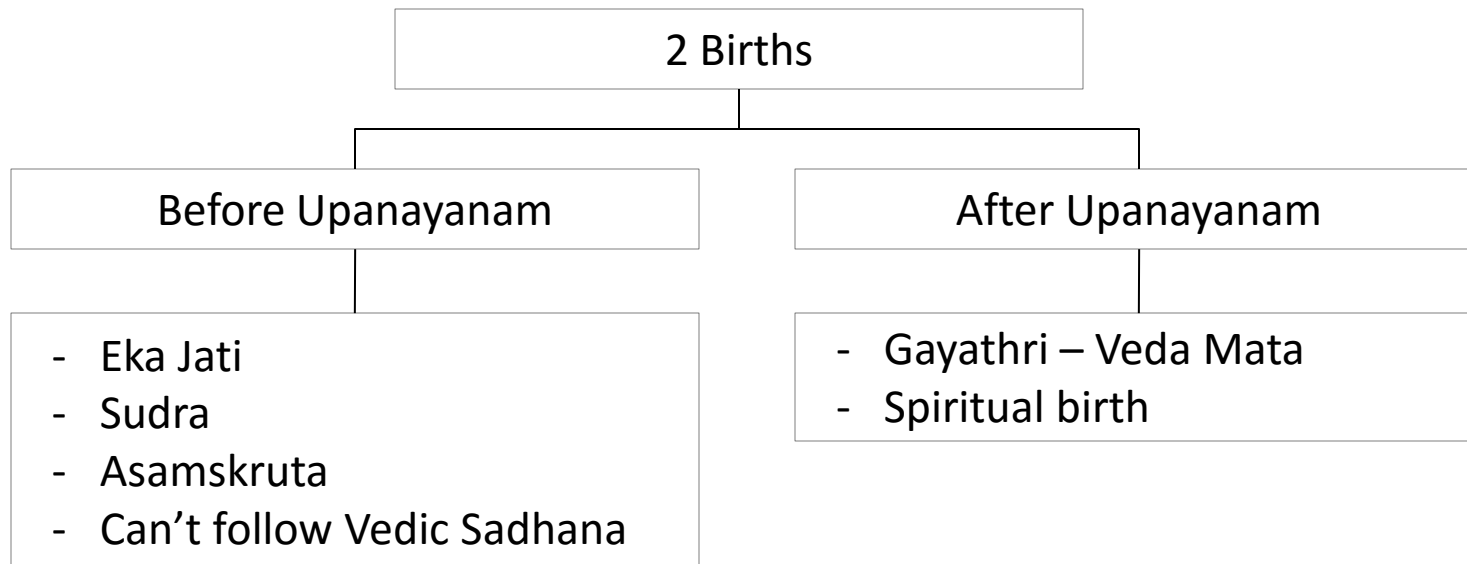
b) Formal approach of student Upa – Sadhanam, Upa Gamanam :

Chandogya Upanishad :

अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तं होवाच
यद्वेत्थ तेन मो-पसीद ततस्त ऊर्ध्वं वक्ष्यामीति स होवाच १

Om Adhihi bhagava iti hopasasada santkumaram naradastam hovaca
yadvettha tena mopasida tatasta urdhvam vaksyamiti sa hovaca II 1 II

Narada went [for spiritual instruction] to Sanatkumara and said, Sir, please teach me. Sanatkumara said to him : First tell me what you know already. I'll teach you from that point. Narada said. [7 – 1 – 1]



Word Analysis :

a) Sanskara Paramarshaat :

- Because of Vedic mention of Upanayana Samskara for Srouta Sadhanani.

b) Tadu Abava Apilapaha :

- Because of Scriptural mention of absence of Upanayana Samskara w.r.t. Shudra.
- Asamskruta not eligible for Vedic Sadhana.

178. Sutra 37 : [Topic 27 – Sutra 100]

तदभावनिर्धारणे च प्रवृत्तेः । Tadabhavanirdharane cha pravritteh ।

And because the inclination (on the part of Gautama to impart knowledge is seen only) on the ascertainment of the absence of Sudrahood (in Jabala Satyakama).

[I – III – 37]

- Story of Satyakama Jabala - Chandogya Upanishad – Chapter 4 – 4 – 5.

तं होवाच नैतदब्राह्मणो विवक्तुमर्हति समिधं सोम्याहरोप
त्वा नेष्ये न स- त्यादगा इति तमुपनीय कृशानामबलानां
चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंब्रजेति ता
अभिप्रस्थापयन्नुवाच नासहस्रेणावर्तेयेति स ह वर्षगणं
प्रोवास ता यदा सहस्रं संपेदुः ५

Tam hovaca naitadabrahmano vivaktumarhati samidham somyaha
ropa tva nesye na satyadaga iti tamupaniya krsanamabalanam
catuhsata ga nirakrtyovacemah somyanusamvrajati ta
abhiprasthapayannuvaca nasahasrenavarteyeti sa ha varsaganam
provasa ta yada sahasram sampeduh II 5 II

Gautama said to him : No non-brahmin could speak like this. [therefore, you must be a brahmin] O somya, go and get me some fuel [for the sacrificial fire] I will initiate you [as a brahmin by presenting you with the sacred thread], as you have not deviated from truth. After the initiation, he selected four hundred feeble and famished cows. Addressing Satyakama, Gautama said, O Somya, take these cows away [and look after them]. As Satyakama was taking them away, he said, I will not come back until there are a thousand of them. He lived away for many years until they had become a thousand.
[4 – 4 – 5]

- Samsarga Vidya : Chapter 4 – Section 1, 2, 3.

Guru :

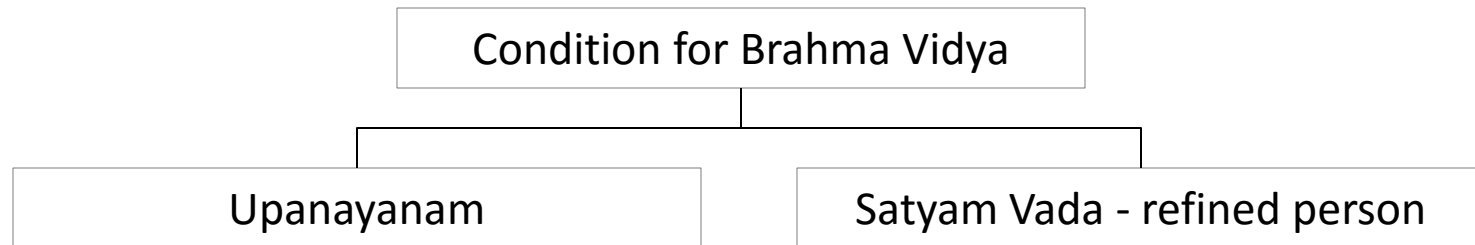
- Haridrumata – asked Gothram.

Sishya :

- Satyakama Jabala
- Didn't know.

Guru Concluded :

- Student didn't bluff, hence Brahmana.



Example :

- Allergies noted before medicine.
- Tree requires appropriate climatic conditions for growing.

Word Analysis :

a) Pravritteh :

- Because of Guru's commencement of Vedic teaching.

b) Tad Abava Nirdharana :

- Absence of Disqualification - Ascertained before teaching.

179. Sutra 38 : [Topic 27 – Sutra 101]

श्रवणाध्ययनार्थप्रतिषेधात् स्मृतेश्च । Sravanadhyayanarthapratishedhat smritescha ।

And on account of the prohibition in Smriti of (the Sudras) hearing, studying and understanding (the Veda) and performing Vedic rites (they are not entitled to the knowledge of Brahman). [I – III – 38]

- Asamskruta Manushya not eligible for Srouta Sadhana like Sravanam, Veda Adhyayanam, Vichara, Anushtanam.

Smriti :

a) Vasishta Dharma Sutra :

- No Chanting to be done near Asamskruta Manushya.

b) Gautama Sutras :

- 4 Disciplines meant for Dvijas only.

Word Meaning :

a) Smriteshcha :

- Vasishta and Gautama Sutras.

b) Cha :

- Also.

c)

Sravanam	Adhyayanam	Artha Vichara	Anushtanam
Vedic Hearing	Vedic Enquiry	Analysis – Enquiry	Practice of Vedic Rituals

d) Pratisheda :

- Because of Smriti Pramanam which negates vedic hearing, chanting, enquiry, rituals for Asamskruta Manushyas.

e) Conclusion :

- Asamskruta in eligible for Srouta Sadhana.
- Janasruti Samskruta Kshatriya only.

Shankara adds 2 more reasons :

- a) Janasruti promoted chowtries, centres for Anna Danam.
- b) Janasruti employed Charioteers.

Mahabharata :

- Teach Scriptural knowledge to all 4 Varnas.

Smartha Gayithri : Dhyanam

Yo Devas Savidhaasmaakam Diyo Dharmaadhi kochara:
Prerayeth thasya yath bargka: thath varenya mupaasmahe

- Srouta Gayithri – Regular Gayithri.

General Observation :

Srouta (Vedic)	Smarta (Nonvedic)
<ul style="list-style-type: none">a) Available for Samskruta aloneb) Created by Godc) Rituals, Upanishads, difficult to chant, more effort required.d) Primarye) Veda Mata 1000 times – motherf) Requires Upanayanam, Nitya Karma Anushtanam	<ul style="list-style-type: none">a) Available for allb) Created by Humanc) Sahasranama, Gita easy to chant, less effort.d) Secondary <p>Example :</p> <ul style="list-style-type: none">- Manusmriti – 10 times more respectable than school teacher.

- 8th & 9th Adhikaranam's – digression.
- 1st Chapter : Main topic – Brahmani Samanvaya.
- All Upanishads consistently reveal Brahman as Chetana Upadana Karanam of the world.

180.

10th Adhikaranam - One Sutra

Kampanat Adhikaranam

Sutra 39 : [Topic 28 – Sutra 102]

कम्पनात् ।

Kampanat ।

(Prana is Brahman) on account of the vibration or trembling (spoken of the whole world). [I – III – 39]

a) Vishaya :

Katho Upanishad :

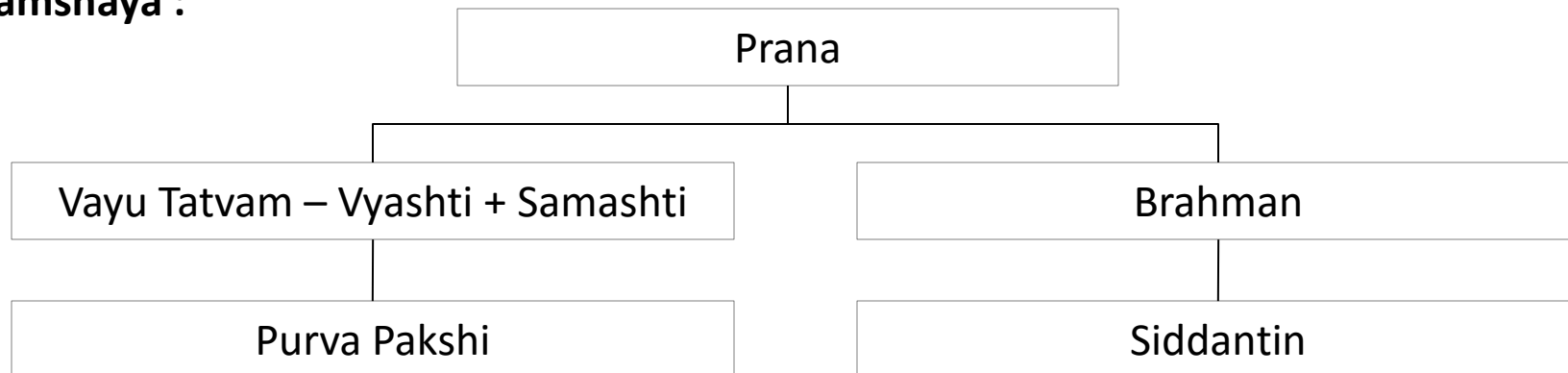
यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

Yad idam kinca jagat sarvam prana-ejati nihsrtam,

Mahad bhayam vajram udyatam ya etad vidur amrtas-te bhavanti II 2 II

This whole Universe evolved from the Brahman, moves (vibrates) in the Prana (in the highest Brahman). The Brahman is a great terror, like an uplifted thunderbolt. Those who know this become immortal. [II – III – 2]

b) Samshaya :



Purva Pakshi – Reasons	Siddantin – Reasons
a) Prasno Upanishad : - Chapter 2 – Verse 13 - Glory of Prana	a) Cheshta Karanam - Universal functioning.

Prasno Upanishad :

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

Praanasyedam vase sarvam, tridive yatpratishtitam

maateva putraan-rakshasva sreecha prajnaam cha vidhehinah iti II 13 II

All this is within the control of the prana ; all that is in heaven is also under its control. Protect us like a mother. Give us prosperity and wisdom. [Chapter II – Verse 13]

b) Bayahetuhu
- Prasno Upanishad :
Chapter 2 – Verse 10

b) Baya Karanam
- Cause of fear.

Prasno Upanishad :

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

Yadaa tvam-abhivarshasyathemaah praanate prajaah

anandarooapas-tishthanti, kaamaayaannam bhavishyati iti II 10 II

O Prana, when you cause the rain to shower down, these creatures of the glory sit delighted, hoping that there will be as much food as they desire. [Chapter II – Verse 10]

Purva Pakshi – Reasons	Siddantin – Reasons
c) Amrutatvam Praptihi - Prasno Upanishad : Chapter 3 – Verse 11	c) Amrutatva Karanam - Cause of liberation

Prasno Upanishad :

य एवं विद्वान् प्राणं वेद न हास्य प्रजा
हीयतेऽमृतो भवति तदेषः श्लोकः ॥ ११॥

Ya evam vidwaan praanam veda na haasya prajaa
heeyante, amrito bhavati, tadesha slokha II 11 II

The wise man who knows the Prana thus will not have to suffer - his offsprings do not perish and he becomes immortal ; there is the following verse. [Chapter III – Verse 11]

Background of Upanishad Mantra : Siddantins view

a) Cosmic functioning is called revolving

- Kejati – Kampte – revolves.
- In Brahman alone universe is born, revolves in presence of Brahman, moves according to cosmic laws.
- Satellite moves around planets.
- Planets moves around Sun.
- Sun moves around Galaxy
- Galaxy moves around cosmos.

- Harmoniously, not chaotic.
- Seasons come according to laws, day and night because of movement.
- Jagat Cheshta Karanam.

Gita :

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]

- Manushya doll of Ishvara, with strings of Karma.

b) Brahman – Like thunderbolt, cause of fear.

- Surya, Chandra, Prithvi, Agni, Nakshatrani, Samudra, Vayu observe their limits – indication of fear.

c) Brahman cause of immortality

- Hence Prana refers to Brahman in the mantra.

Examples :

a) Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ ३ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 3 ॥

To him (Bhrgu) he (Varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 3]

b) Brihadaranyaka Upanishad : Antaryami

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरः, यं
सर्वाणि भूतानि न विदुः, यस्य सर्वाणि भूतानि शरीरम्,
यः सर्वाणि भूतान्यन्तरो यमयति, एष त आत्मान्तर्या-
म्यमृतः—इत्यधिभूतम् ; अथाध्यात्मम् ॥ १५ ॥

yaḥ sarveṣu bhūteṣu tiṣṭhan, sarvebhyo bhūtebhyo'ntaraḥ,
yam sarvāṇi bhūtāni na viduḥ, yasya sarvāṇi bhūtāni śarīram,
yaḥ sarvāṇi bhūtāni antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.
ity adhibhūtam; athādhyātmam ॥ 15 ॥

He who inhabits all beings, but is within them, whom no being knows, whose body is all beings, and who controls all beings from within, is the Internal Ruler, your own immortal self. This much with reference to the beings. Now with reference to the body. [III – VIII – 15]

c) Brihadaranyaka Upanishad : Aksharam

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽचाय-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमचागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

d) Taittiriya Upanishad : Baya Karanam

- Chapter 2 – Section 8.

e) Mundak Upanishad : Amroto Bavanti

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

Purva Pakshi :

a) Prana Cheshta Hetuhu :

- Widely understood as Vayu Tatvam.

Prasno Upanishad :

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

Praanasyedam vase sarvam, tridive yatpratishtitam
maateva putraan-rakshasva sreecha prajnaam cha vidhehinah iti ॥ 13 ॥

All this is within the control of the prana ; all that is in heaven is also under its control. Protect us like a mother. Give us prosperity and wisdom. [Chapter II – Verse 13]

- Creation under control of Prana individual activity under control of Prana.

Technical :

- Hiranyagarbha is Sutratma, inner controller, Sutra Mani Gana Eva, hub of wheel in which universe revolves.

b) Prana = Baya Hetuhu :

Prasno Upanishad :

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

Yadaa tvam-abhivarshasyathemaah praanate prajaah
anandarooapaas-tishthanti, kaamaayaannam bhavishyati iti ॥ 10 ॥

O Prana, when you cause the rain to shower down, these creatures of the glory sit delighted, hoping that there will be as much food as they desire. [Chapter II – Verse 10]

- Prana brings clouds together, thunder, lightening, rains.
- Vayu – cause of fear.

c) Prana – Amrutatva Hetuhu :

Prasno Upanishad :

य एवं विद्वान् प्राणं वेद न हास्य प्रजा
हीयतेऽमृतो भवति तदेषः श्लोकः ॥ ११ ॥

Ya evam vidwaan praanam veda na haasya prajaa
heeyante, amrito bhavati, tadesha slokha ॥ 11 ॥

The wise man who knows the Prana thus will not have to suffer - his offsprings do not perish and he becomes immortal ; there is the following verse. [Chapter III – Verse 11]

- One who clearly knows all glories of Prana is liberated.

Siddhantins Reply :

a) Jagat Cheshta Karanam :

Katho Upanishad :

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

Na pranena na apanena, martyo jivati kascana,
Itarena tu jivanti, yasminn etav upasritau ॥ 5 ॥

Not by Prana, not by Apana does any mortal live ; but it is by some other, on which these two depend, that men live.
[II – II – 5]

- Jagat sustainer is relative sustainer not Absolute, total.
- Prana controller of everything – Limited constricted meaning.
- Vayu not controller of Akasha.
- In Pralayam Vayu resolves into Akasha.

b) Sarva Baya Karanam :

Brahman	Prana
<ul style="list-style-type: none">- Sarva Baya Karanam Taittiriya Upanishad : <ul style="list-style-type: none">- Chapter 2 – Section 8- Prana afraid of Brahman.	<ul style="list-style-type: none">- Not Baya Karanam of Prana.

c) Amrutatva Karanam :

Prasno Upanishad :

- Prana Upasaka gets relative Moksha, Brahma Loka Prapti.

Apekshika Moksha	Atyantika Absolute Moksha
<ul style="list-style-type: none">- Relative long life- Svarga loka- Restrictive Lakshyarth	<ul style="list-style-type: none">- By knowing Prana as Brahman.

d) Prana = Vayhu, Loka Prasiddaha

- Prana = Brahman – Shastra Prasiddaha (Supported by Keno Upanishad – Pranasya Pranaha).

e) Sam Damsham Nyaya :

- When one mantra vague, study previous and next mantra.

Here : Katho Upanishad

यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

Yad idam kinca jagat sarvam prana-ejati nihsrtam,
Mahad bhayam vajram udyatam ya etad vidur amrtas-te bhavanti ॥ 2 ॥

This whole Universe evolved from the Brahman, moves (vibrates) in the Prana (in the highest Brahman). The Brahman is a great terror, like an uplifted thunderbolt. Those who know this become immortal. [II – III – 2]

Study : Katho Upanishad

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

Urdhva-mulo-'vak sakha, eso-'svatthah sanatanah,
Tad-eva sukram tad Brahma, tad-eva-amrtam ucyate,
Tasmin - Lokah sritah sarve, tadu-natyeti Kascana. Etad vai tat ॥ 1 ॥

This is the ancient Asvattha-tree whose roots are above and branches (spread) below. That is verily the Pure, that is Brahman, and that is also called the Immortal. In that rest all the worlds, and none can transcend It. Verily this is That. [II – III – 1]

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

Bhayad asya agnis tapati bhayat tapati suryah,
Bhayad indras-ca vayus-ca mrtyur dhavati pancamah ॥ 3 ॥

For fear of Him the Fire-burns ; for fear of Him shines the Sun ; for fear of Him do Indra, Vayu and Death, the fifth, proceed (with their respective functions). [II – III – 3]

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

Urdhvam pranam unnayati, apanam pratyagasyati,
Madhye vamanam asinam visve deva upasate ॥ 3 ॥

He (Brahman) sends the Prana upward and throws the Apana downward. All Deva-s worship, That Adorable One, seated in the centre. [II – II – 3]

- Brahma cause of Bayam including Vayu.

f) Prakaranat :

- See context, Yamas teaching to Nachiketa

Question :

Katho Upanishad :

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

Tad-etad-iti manyante, anirdesyam paramam sukham,
Katham nu tad vijaniyam, kim u bhati vibhati va ॥ 14 ॥

They (the sages) perceive, that indescribable highest bliss as “This is That. How shall I know That? Does it shine (of Itself) or does it shine by another light?” [II – II – 14]

- What is beyond cause and effect?
- Whole Katho Upanishad answer to this question.

Prana :

- Not beyond cause + effect.

Kaivalya Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।
kham vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [Verse 15]

- Prana = Karyam.
- Nachiketa wanted to know Karya – Karana Vilakshanam = Brahman.

Jyotir Adhikaranam

Sutra 40 : [Topic 29 – Sutra 103]

ज्योतिर्दर्शनात् ।

Jyotirdarsanat ।

The light (is Brahman) on account of that (Brahman) being seen (in the scriptural passage). [I – III – 40]

a) Vishaya :

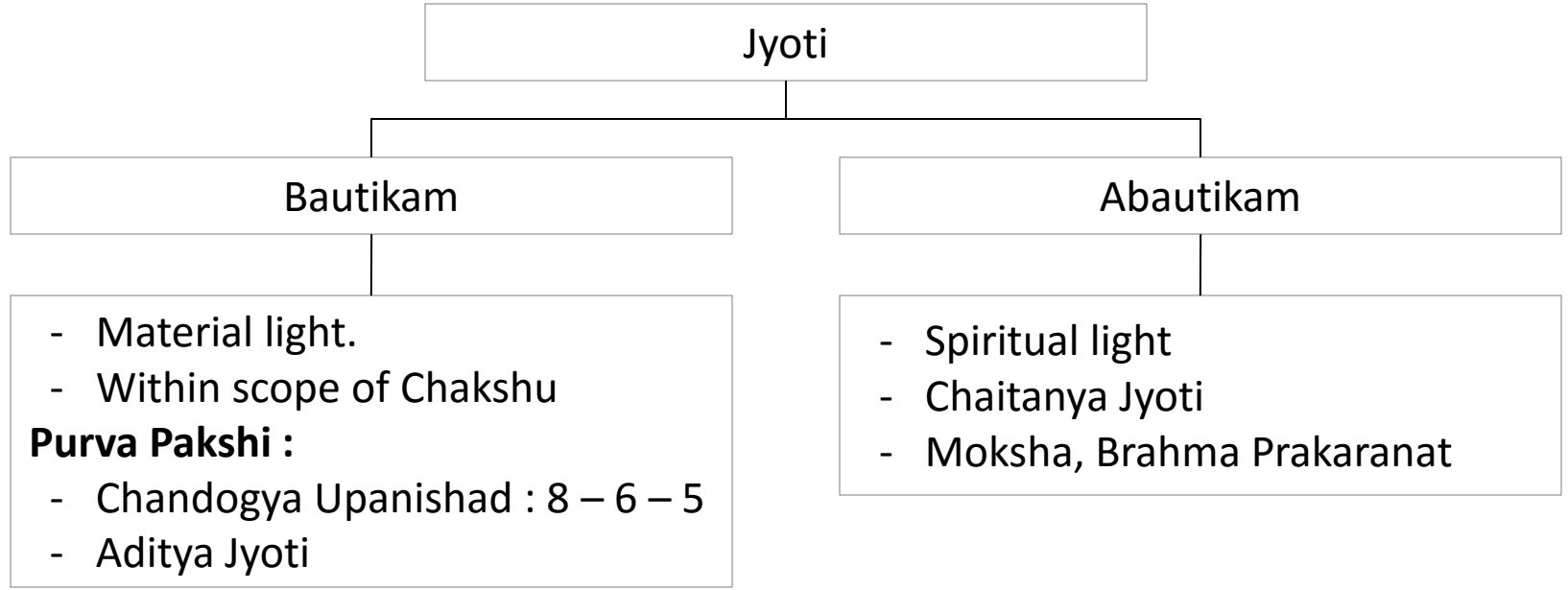
- Jyoti – light in Chandogya Upanishad :

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
स्वेन रूपे-णाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति
जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ३

Evamevaisesa samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupenabhinispanyate sa uttamah purusah sa tatra paryeti
jaksatkridanramamanah stribhirva yanairva jantibhirva nopajanam
smarannidam sariram sa yatha prayogya acarane yukta
evamevayamasmincharire prano yuktah II 3 II

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramatman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prana [life] remains harnessed to the body [due to karma]. [8 – 12 – 3]

b) Samshaya :



Chandogya Upanishad :

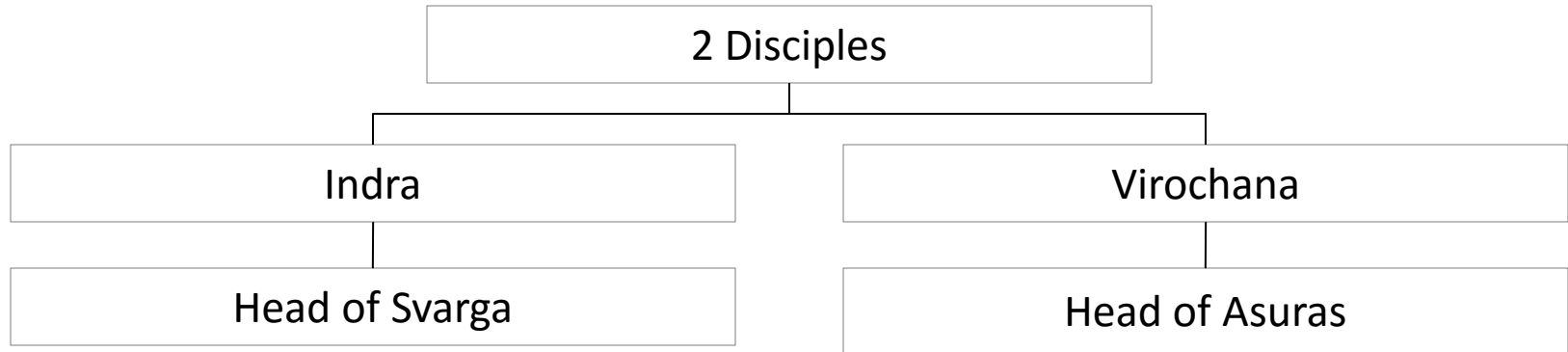
अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभिरूर्ध्वमाक्रमते
स ओमिति वा होद्वा मीयते स यावत्क्षिप्येन्मनस्तावदादित्यं
गच्छत्येतद्वै खलु लोक- द्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ५

Atha yatra itada smacchariradutkramatyathaitaireva rasmibhirurdhvamakramate
sa omi va hodva miyate sa yavatskipyenmanastavadadityam
gacchyatyetadvai khalu lokadvaram vidusam prapadanam nirodho'vidusam II 5 II

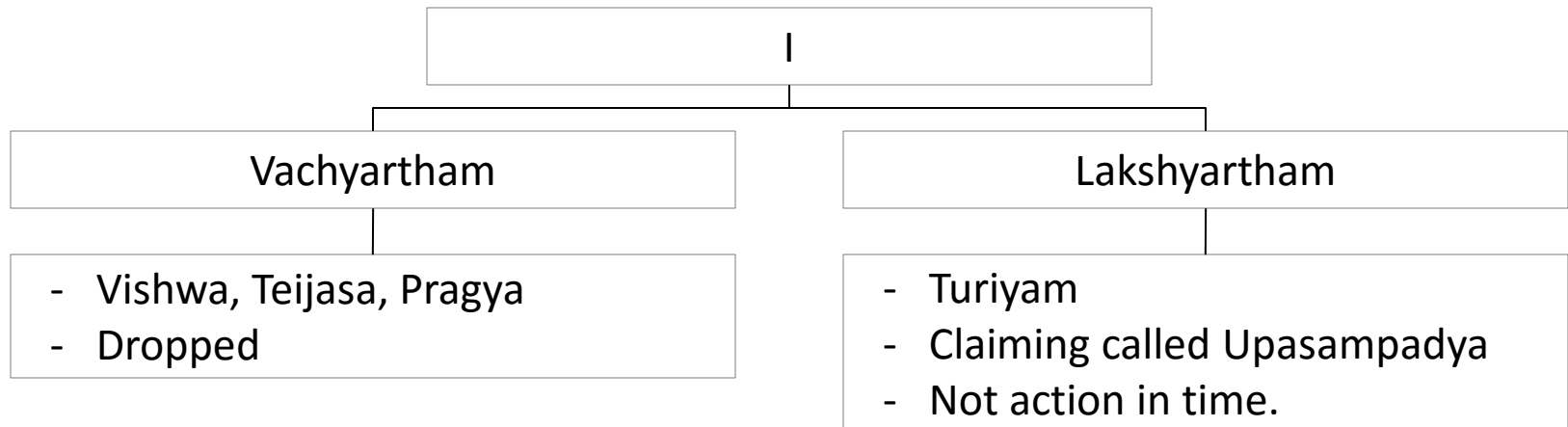
Then when a person leaves the body, he goes upward with the help of these rays. If he dies while meditating on Om, his going up is assured; otherwise not. In the amount of time it takes his mind to move from one thought to another he can reach the realm of the sun. The sun is the gateway to Brahmaloka. Those who know the meaning of Om and think of it at the time of death enter Brahmaloka. But those who are ignorant of it have no chance of entering. [8 – 6 – 5]

Background :

- Prajapati Vidya – Reveals Turiyam through Avastha Traya Viveka.



- I am not Vishwa, Teijasa, Pragma (VTP) but am Turiyam is revealed.
- Benefit – Moksha.
- Jiva called Samprasadati – one who merges into Samashti Ishvara during Sushupti.
- Jiva comes out of this body, knowing I am not Vishwa, Teijasa, Pragma, but Vilakshanam – cognitive process called Samuthanam.
- Jiva becomes one with Jyoti Turiyam after negating Vishwa, Teijasa, Pragma by Jnanam.



- 19th Sutra, same topic, Dahara Vidya.

उत्तराच्चेदाविर्भूतस्वरूपस्तु ।

Uttaracchedavirbhutasvarupastu ।

If it be said that for subsequent texts (it appears that the individual soul is meant, we say that what is there referred to is) rather (the individual soul in so far) as its real nature has become manifest (i.e. as it is non-different from Brahman). [I – III – 19]

- Svena Rupena – going back to original status, not attaining new status.

Today we think	With Jnanam
<ul style="list-style-type: none"> - Vishwatvam, original - Turiyam – incidental 	<ul style="list-style-type: none"> - Turiyam – original - Vishwatvam – incidental

Samshaya :

- Upanishad does not use Chaitanyam, Turiyam but Param Jyoti (Very Bright Prakasham).
- Is it Abautika Jyoti or Aditya Jyoti?
- Prajapati Vidya starts in Chandogya Upanishad – Chapter 8 – 7 – 1 .

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः
सत्य-कामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः
स सर्वान् लोका-नाप्नोति सर्वान् कामान्यस्तमात्मानमनुविद्य
विजानातीति ह प्रजापतिरुवा- च १

ya atmapahatapapma vijaro vimrtyurvisoko vijighatsopipasah
satyakamah satyasankalpah so'nvestavyah sa vijijnasitavyah
sa sarvamsca lokanapnoti sarvamsca kamanyastamatmanamanuvidya
vijanatiti ha prajapatiruvaca II 1 II

Prajapati once said : the Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires. [8 – 7 – 1]

Yaha Atma :

- Apahatma, Vijara, Vishoka, Vimrityu, Satyakama, Satyasankalpa.

- Virochana – Goes back with Vishwa as Self.
- Indra comes – (32 years x 3) 96 years later and learns Vishwa, Teijasa, Pragya not self.
- We are not satisfied till 3 Sharirams are there, Jvaras are there, Samsara is there.

Chandogya Upanishad :

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
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एवमेवायमस्मिच्छरीरे प्राणो युक्तः ३

Evamevaise samprasado'smacchariratsamutthaya param jyotirupasampadya
svena rupenabhinispanyate sa uttamah purusah sa tatra prayeti
jaksatkridanramamanah stribhirva yanairva jnatibhirva nopajanam
smarannidam sariram sa yatha prayogya acarane yukta
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In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramatman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prana [life] remains harnessed to the body [due to Karma]. [8 – 12 – 3]

- Going beyond finitude, Ashariratvam is cause for Moksha.
- Only for Vishwa, Surya exists. No Surya Jyoti after transcending Sharira Trayam.

Aditya Jyoti	Chaitanya Jyoti
- Does not exist in Sushupti and beyond itself.	- Gives Moksha - Beyond 3 Shariram Gita : - Jyotisham api tat jyoti.. [13 – 18] - Hiranmaya, Parekosha Virajam, Nishkalam, Tat Shubram, Jyotisham tat jyoti.

Gita :

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३.१८ ॥

That (Brahman), the Light-of-all lights, is said to be beyond darkness; (it is) Knowledge, the Object-of-Knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 – Verse 18]

Word Analysis :

a) Jyoti :

- Light mentioned in Chandogya Upanishad – Chapter 8 – 12 – 3.

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य
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जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं
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b) Brahmanaha Darshanat :

- Since Brahman is seen.

Brahman seen in 2 topics

Dahara Vidya

Chandogya Upanishad :

- 8 – 1 – 5
- Definition of Brahman
- Phalam.

Prajapati Vidya

Chandogya Upanishad :

- Chapter 8 – Section 7 to 12.
- Definition of Brahman.
- Phalam – 8 – 12 – 3.

Chandogya Upanishad :

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं
ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्मापहतपाप्मा विजरो
विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो
यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा
भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ५

Sa bruyannasya jarayaitajjiryati na vadhenasya hanyata etatsatyam
brahmapuramasminkamah samahita esa atmapahatapapma vijaro
vimrtyurvisoko vijighatsopipasah satyakamah satyasankalpo
yatha hyeveha praja anvavisanti yathanusasanam yam yamantamabhikama
bhavanti yam janapadam yam ksetrabhagam tam tamevopajivanti II 5 II

In reply the teacher will say : the body may decay due to old age, but the space within [i.e., brahmapura] never decays. Nor does it perish with the death of the body. This is the real abode of Brahman. All our desires are concentrated in it. It is the Self – free from all sins as well as from old age, death, bereavement, hunger, and thirst. It is the cause of love of Truth and the cause of dedication to truth. If a person strictly follows whatever the ruler of the country commands, he may then get as a reward some land, or even an estate. [8 – 1 – 5]

Purva Pakshi :

- In both Utkramanti – Jiva comes out.
- Etai Rashmibihi – Jiva travels along rays of sun.

Visishta Advaitin :

- Moksha defined only through Shukla Gathi, travelling through Surya Jyoti.

Mundak Upanishad :

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।

सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

Tapah sraddhe ye hy-upavasanty-aranye santa vidvamso bhaiksyacaryam carantah ।

surya-dvarena te virajah prayanti yatra-mrtah sa puruso hyavya-yatma ॥ 11 ॥

But they who perform penance (Tapas) with faith (Sraddha) in the forest (solitude), having control over their senses, are learned and are living the life of a mendicant, go through the orb (path) of the sun, their good and bad deeds consumed, where That immortal and undecaying Purusa is.[I – II – 11]

- For Upasakas.

Siddhantin :

- Brahman defined in both Saguna and Nirguna aspects.

Dahara Vidya	Prajapati
<ul style="list-style-type: none">- Focus on Saguna Brahma Upasaka.- Satyakama, Satya Sankalpa	<ul style="list-style-type: none">- Focus on Nirguna Brahma Jnanam gives Moksha.- Can't quote Chapter 8 - 6 - 5 in support of 8 - 12- 3- Upasana Phalam and Jnana Phalam different.- Aditya Varnam Tamasa Parastat.- Light – figurative.

Conclusion :

- Jyoti is Chaitanya Jyoti, Spiritual light, not visible – Aditya Jyoti.

Arthantvaradhi Vyapadesha Adhikaranam – One Sutra

- Chandogya Upanishad (730 Verses) Biggest contributor to Brahma Sutra – others Brihadaranyaka Upanishad, Katho Upanishad, Prasno Upanishad, Svetasvatara Upanishad.

Kampana	Jyoti	Arthanartha
- Prana = Brahman Chandogya Upanishad : - 1 – 1 – 9 & 11	- Light = Brahman Chandogya Upanishad : - 1 – 1 – 10	- Space = Brahman Chandogya Upanishad : - 1 – 1 – 8

Chandogya Upanishad :

तद्वा एतदनुज्ञाक्षरं यद्धि किञ्चानुजानात्योमित्येव तदाहैषो
एव समृद्धिर्यदनुज्ञा समर्धयिता ह वै कामानां भवति य
एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ८

**Tadva etadanujnaksaram yaddhi kimcanujanatyomityeva tadahaiso
eva samrddhiryadanujna samardhayita ha vai kamanam bhavati ya
etadevam vidvanaksaramudgithamupaste II 8 II**

That aksaram [om] stands for assent. A person says Om whenever he wants to say yes. This om is the key to progress. He who worships Om as the udgitha [Brahman], knowing it thus [as the fulfiller of all desires], has all his desires fulfilled.
[1 – 1 – 8]

तेनेयं त्रयी विद्या वर्तत ओमित्याश्रावयत्योमिति
शंसत्योमित्युद्गायत्येतस्यै वाक्षरस्यापचित्यै महिम्ना रसेन ९

**Teneyam trayi vidya vartata omityasravayatyomiti
samsatyomityudgayatyetasyaivaksarasypacityai mahimna rasena II 9 II**

With Om one beings the threefold Vedic ritual, and with Om one starts reciting the Vedas. With Om one starts singing the Vedic hymns, and again with Om one sings the udgan [from the Vedas, in praise of Om, or Brahman]. All this is a tribute to Om. Again, all this is possible by virtue of the essence derived from Om [in the form of Wheat and other food].
[1 – 1 – 9]

Chandogya Upanishad :

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद
नाना तु विद्या चाविद्या च यदेव विद्यया करोति
श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति
खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति १०

**Tenobhau kuruto yascaitadevam veda yasca na veda
Nana tu vidya cavidya ca yadeva vidyaya karoti
sraddhayopanisada tadeva viryavattaram bhavatiti
khalvetasyaivaksarasyopavyakhyanam bhavati II 10 II**

He who knows about Om and he who does not know about it both work with strength they derive from Om. But knowledge and ignorance produce different results. Anything done with knowledge [about Om], with faith in the teachers and in the scriptures, and according to the principle of the Upanishads [or of yoga] is more fruitful. This certainly is the right tribute to Om. [1 – 1 – 10]

183. Sutra 41 : [Topic 30 – Sutra 104]

आकाशोऽर्थान्तरत्वादिव्यपदेशात् ।

Akaso'rthantarativyapadesat ।

Akasa (is Brahman) because it is declared to be something different etc., (from names and forms). [I – III – 41]

a) Vishaya :

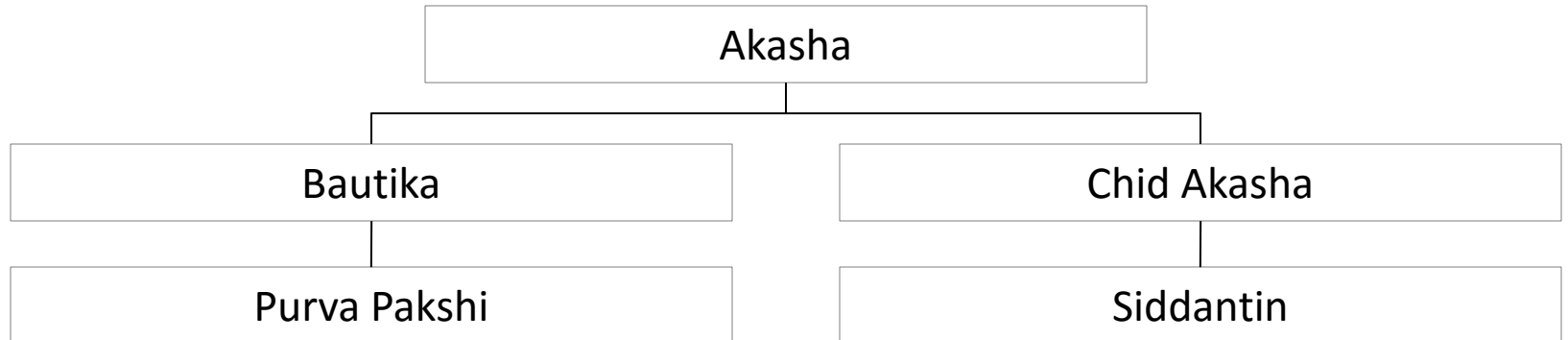
Chandogya Upanishad :

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म
तदमृतं स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि
ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं
यशसां यशः श्येतमदत्कमदत्कं श्येतं लिन्दु माभिगां लिन्दु माभिगाम् १

Akaso vai nama namarupayornirvahita te yadantara tadbrahma
tadmrtam sa atma prajapateh sabham vesma prapadye yashoham bhavami
brahmananam yaso rajnam yaso visam yaso'hamanuprapatsi sa haham
yasasam yashah syetamadatkamadatkam syetam lindu mabhigam lindu mabhigam II 1 II

That which is described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the Self. May I attend the court of Prajapati. May I attain the fame of a brahmin, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]

b) Samshaya :



Background :

- Brahman called Akasha because Brahman shines everywhere like space.
- Sarvatra Prakashamanatvat.
- One who projects all names and forms.
- Nama, Rupa Adhishtanam = Brahman.
- That Brahman alone is immortal.

Why Brahman is Chidakasha not Bautika Space?

Bautika Akasha	Chid Akasha
a) Product : Taittiriya Upanishad : <ul style="list-style-type: none">- Tasmad va etasmat... [II – I – 2]- Akasha is born.	a) Vyakarta : <ul style="list-style-type: none">- Creator, projector of all names and forms.
b) Mritam : <ul style="list-style-type: none">- Perishes	b) Amrutam : <ul style="list-style-type: none">- Chid Akasha is self of all, immortal.
c) Content : <ul style="list-style-type: none">- Name and form	c) Brahmatvam : <ul style="list-style-type: none">- Container different from content.
d) Jadatvam	d) Atmatvam : <ul style="list-style-type: none">- Self is conscious being.

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah II 2 II

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

Word Meaning :

a) Akasha :

- In Chandogya Upanishad – Chapter 8 – 14 – 1.

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म
तदमृतं स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि
ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं
यशसां यशः श्येतमदत्कमदत्कं श्येतं लिन्दु माभिगां लिन्दु माभिगाम् १

Akaso vai nama namarupayornirvahita te yadantara tadbrahma
tadmrtam sa atma prajapateh sabham vesma prapadye yasoham bhavami
brahmananam yaso rajnam yaso visam yaso'hamanuprapatsi sa haham
yاسasam यसah syetamadatkamadatkam syetam lindu mabhigam lindu mabhigam II 1 II

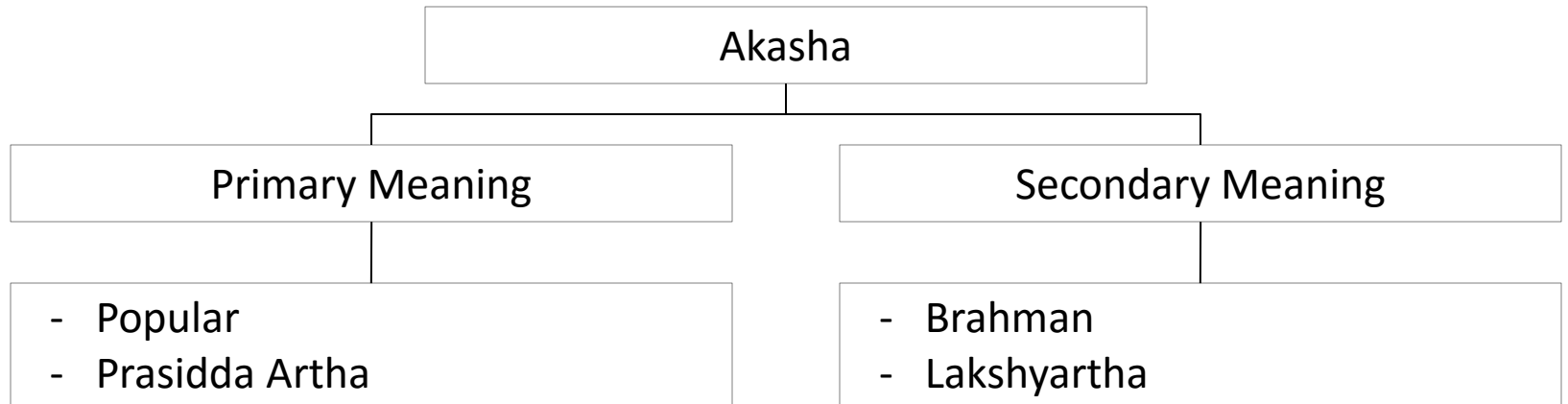
That which is described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the Self. May I attend the court of Prajapati. May I attain the fame of a brahmin, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]

- Not elemental space but Brahman.

b) Artha Antara Aadhi Vyapadeshat :

Artha	Antara Aadhi	Vyapadeshat
- Difference, distinction.	- Other reasons - Amrutatvat - Atmatvat - Nama Rupa Nirakaratvat	- Srutis declare.

Purva Pakshi :



- Creator of Vayu, Agni, Jalam, Prithvi, Oshadaya.
- Great accommodator, Adhara-sustainer of Nama Rupa.

Siddantin :

- Space is Sankocha Artha – restrictive meaning.
- Akasha creator, accommodator of Nama Rupa except itself.

- Not Atmatvam, Amrutatvam, Brahmatvam, Namarupa Antaratvam.
- Buta Akasha is Product.
- Use secondary meaning – Lakshyarth Brahman.
- Shastra Prasiddatvat.
- Context supports Brahman only.

Conclusion :

- Akasha in this context is Brahman only.

1 st Pada	3 rd Pada
<ul style="list-style-type: none"> - Spashta Lingam - Powerful reasons which indicate Brahman. - Siddantin has powerful Arguments. 	<ul style="list-style-type: none"> - Aspashta Lingam - Reasons – Prana, Jyoti, Akasha is Brahman. - Purva Pakshi has powerful Arguments also.

Sushuptiyam Kranti Adhikaranam – 2 Sutras

Sutra 42 : [Topic 31 – Sutra 105]

सुषुप्त्युत्क्रान्त्योर्भेदेन ।

Sushuptyutkrantyorbhedena ।

Because of the Highest Self being shown as different (from the individual soul) in the states of deep sleep and death. [I – III – 42]

a) Vishaya :

- Svayam Jyoti Brahmana.

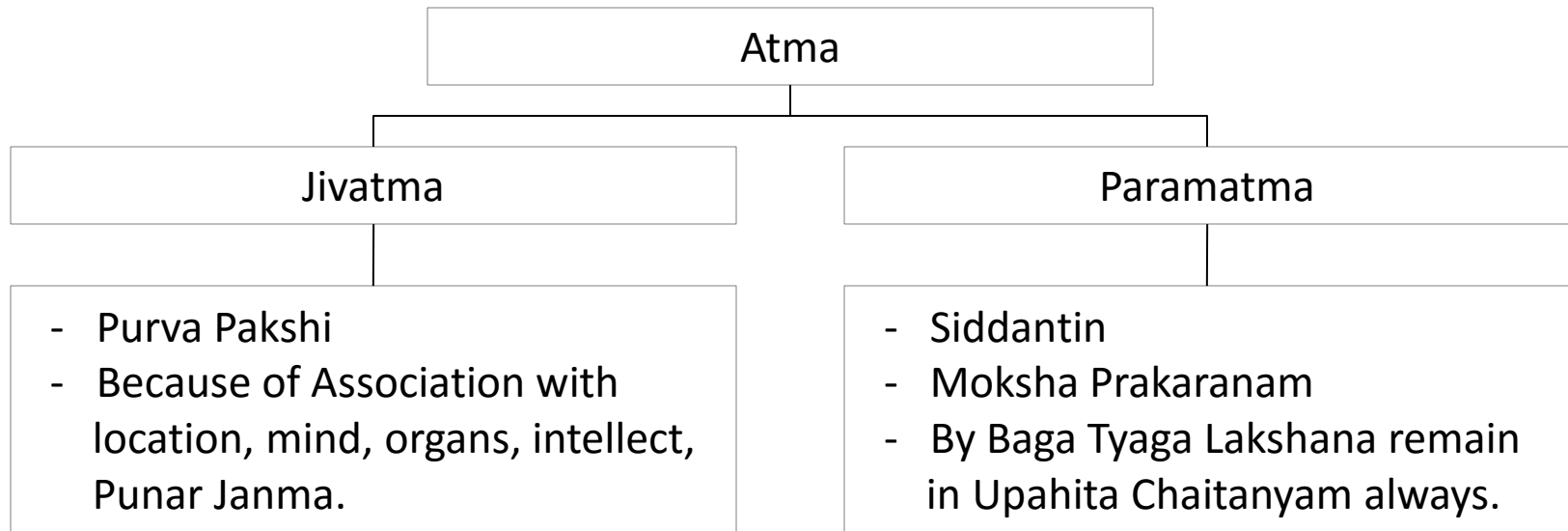
Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विशानमयः प्राणेषु हृद्यन्त-
ज्योतिः पुरुषः ; स समानः सन्नभौ लोकावनुसंचरति,
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-
क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu,
hṛdy antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāv
anusañcarati, dhyāyatīva lelāyatīva, sa hi svapno bhūtvā,
imaṁ lokam atikrāmati, mṛtyo rūpāṇi || 7 ||

Which is the self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dream, it transcends this world – the forms of death (ignorance etc.). [IV – III – 7]

b) Samshaya :



Background :

- Yagnavalkya – Janaka Samvada.
- Janaka got a boon to have a vada with Yajnavalkya whenever he wanted.

Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विशानमयः प्राणेषु हृद्यन्त-
ज्योतिः पुरुषः ; स समानः सन्नभौ लोकावनुसंचरति,
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-
क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu,
hṛdy antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāv
anusañcarati, dhyāyatīva lelāyatīva, sa hi svapno bhūtvā,
imaṁ lokam atikrāmati, mṛtyo rūpāṇi || 7 ||

Which is the self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being indentedified with dream, it transcends this world – the forms of death (ignorance etc.). [IV – III – 7]

Question :

- What is the light by which humans do all transactions?

Answer :

- Light of consciousness helps person to transact.

Question :

- Where is that light?
- Intimately associated with sense organs in the heart.

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

What is the connection between individual self and supreme self?

Individual self	Supreme self
<ul style="list-style-type: none">- Immediate direct self- Jivatma- Witness enters the Body, different from body.- Makes the body Breathe and talk.- Brihadaranyaka Upanishad : III – IX – 26	<ul style="list-style-type: none">- Paramatma- Self in all- Witness

Brihadaranyaka Upanishad :

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ;
कस्मिन्नु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्वपानः
प्रतिष्ठित इति ; व्यान इति ; कस्मिन्नु व्यानः प्रतिष्ठित इति ;
उदान इति ; कस्मिन्नूदानः प्रतिष्ठित इति ; समान इति ;
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि
शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति ।
एतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः,
स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं
पुरुषं पृच्छामि ; तं चेन्मे न विवक्ष्यसि, मूर्धा ते
विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा
विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्य-
मानाः ॥ २६ ॥

kasmin nu tvaṁ cātmā ca pratiṣṭhitau stha iti. pkasmin nu
tvaṁ cātmā ca pratiṣṭhitau stha iti. prāṇa iti. kasmin nu
prāṇaḥ pratiṣṭhita iti. apāna iti. kasmin nv apānaḥ pratiṣṭhita iti.
vyāna iti. kasmin nu vyānaḥ pratiṣṭhita iti. udāna iti. kasminn
ūdānaḥ pratiṣṭhita iti. samāna iti. sa eṣa, na iti. na ity ātmā,
agrhyaḥ na hi grhyate, aśīryaḥ, na hi śīryate, asaṅgaḥ na hi sajyate,
asito na vyathate, na riṣyati. etāny aṣṭāv āyatanāni, aṣṭau lokāḥ,
aṣṭau devāḥ, aṣṭau puruṣāḥ. sa yas tān puruṣān niruhya
pratyuhyātyakrāmat, taṁ tvā aupaniṣadam puruṣam pṛcchāmi.
tam cen me na vivakṣyasi mūrdhā te vipatiṣatīti. taṁ ha na mene
śākalyaḥ, tasya ha mūrdhā vipapāta, api hāsyā parimoṣiṇo'sthīny
apajahruḥ, anyan manyamānāḥ ॥ 26 ॥

On what do the body and the heart rest? On the Prana. On what does the Prana rest? On the Apana. On what does the Apana rest? On the Vyana. On what does the Vyana rest? On the Udana. On what does the Udana rest? On the Samana. This self is That which has been described as Not this, not this, It is imperceptible, for it is never perceived; undecaying, for It never decays; unattached, for It is never attached ; unfettered – It never feels pain, and never suffers injury. These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off. Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [III – IX – 26]

2 Mantras

Brihadaranyaka Upanishad

4 – 3 – 21

- Sushupti Vakyam
- During Sleep Jiva Merges with Paramatma.

Brihadaranyaka Upanishad

4 – 3 – 35

- Marana Avasta Utkranti Vakyam
- Jiva mounting on Paramatma, travels from one body to another.

Brihadaranyaka Upanishad :

तद्वा अस्यैतदतिच्छन्वा अपहृतपाप्माभयं रूपम् । तद्यथा
प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्,
यवमेवायं पुरुषः प्राप्तेनात्मना संपरिष्वक्तो न बाह्यं किञ्चन
वेद नान्तरम् ; तद्वा अस्यैतदाप्तकाममात्मकाममकामं रूपं
शोकान्तरम् ॥ २१ ॥

tad vā asyaitad aticchando'pahatapāpmābhyaṁ rūpam.
tad yathā priyayā striyā sampariṣvaktō na bāhyaṁ kiṁ cana
veda nāntaram, evam evāyaṁ puruṣaḥ prāṇīnātmanā sampariṣvaktō
na bāhyaṁ kiṁ cana veda nāntaram. tad vā asyaitad āpta-kāmaṁ,
ātma-kāmaṁ, a-kāmaṁ rūpaṁ śokāntaram ॥ 21 ॥

That is his form – beyond desires, free from evils, and fearless. As a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (self), fully embraced by the Supreme Self, not know anything at all, either external or internal. That is his form – in which all objects of desire have been attained and are but the self, and which is free from desire and devoid of grief. [IV – III – 21]

Brihadaranyaka Upanishad :

तद्यथानः सुसमाहितमुत्सर्जयायात्, एवमेवायं शरीर
आत्मा प्राज्ञेनात्मनान्वारूढ उत्सर्जन्याति, यत्रैतदूर्ध्वो-
च्छ्वासी भवति ॥ ३५ ॥

tad yathā 'naḥ su-samāhitam utsarjad yāyāt, evam evāyaṁ
śarīra ātmā prājñenātmanānvārūḍha utsarjam yāti, yatra itad
ūrdhva ucchvāsī bhavati ॥ 35 ॥

Just as cart, heavily loaded, goes on rumbling, so does the self that is in the body, being presided over by the Supreme Self, go making noises, when breathing becomes difficult. [IV – III – 35]

Word Analysis :

a) Atma occurring in Brihadaranyaka Upanishad – Chapter 4 – 3 – 7 is Paramatma only.

कतम आत्मेति ; योऽयं विशानमयः प्राणेषु हृद्यन्त-
ज्योतिः पुरुषः ; स समानः सन्नभौ लोकावनुसंचरति,
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-
क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu,
hṛdy antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāva
anusañcarati, dhyāyatīva lelāyatīva, sa hi svapno bhūtvā,
imaṁ lokam atikrāmati, mṛtyo rūpāṇi ॥ 7 ॥

Which is the self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dream, it transcends this world – the forms of death (ignorance etc.). [IV – III – 7]

b) Sushupti Krantyo Vyapadeshat :

- In statements dealing with differences during sleep and death.

Purva Pakshi :

a) In Brihadaranyaka Upanishad : 4 – 3 – 7

- Location is given in the heart.
- Paramatma is all pervading, unlocated.

b) In Brihadaranyaka Upanishad : 4 – 3 – 8

स वा अयं पुरुषो जायमानः—शरीरमभिसंपद्यमानः—
—पाप्मभिः संसृज्यते, स उत्क्रामन्—म्रियमाणः—
पाप्मनो विजहाति ॥ ८ ॥

sa vā ayam puruṣo jāyamānaḥ, śarīram abhisampadyamānaḥ
pāpmabhiḥ saṁsṛjyate, sa utkrāman, mriyamānaḥ
pāpmano vijahāti ॥ 8 ॥

Regarding this three are the following pithy verses : The subtle, extensive, ancient way has touched (been reached by) me. (nay) I have realised it myself. Through that sages – the knowers of Brahman – (also) go to the heavenly sphere (liberation) after the fall of this body, being freed (even while living). [IV – III – 8]

- Atma is connected with Papams, body and organs.

c) In Brihadaranyaka Upanishad : 3 – 8 – 9

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः—इदं च
परलोकस्थानं च ; सन्ध्यं तृतीयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये
स्थाने तिष्ठते उभे स्थाने पश्यति—इदं च परलोकस्थानं च ।
अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्यो-
भयान्पाप्मन आनन्दाश्च पश्यति ; स यत्र प्रस्वपिति,
अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य, स्वयं
निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं
पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

tasya vā etasya puruṣasya dve eva sthāne bhavataḥ: idaṁ ca
para-loka-sthānaṁ ca; sandhyam tṛtīyam svapna-sthānam;
tasmin sandhye sthāne tiṣṭhann, ubhe sthāne paśyati, idaṁ ca
para-loka-sthānaṁ ca atha yathākramo'yaṁ para-loka-sthāne
bhavati, tam ākramam ākramya, ubhayān pāpmana ānandānś ca
paśyati. sa yatra prasvapiti, asya lokasya sarvāvato mātṛām apādāya,
svayam vihatya, svayam nirmāya, svena bhāsā, svena jyotiṣā prasvapiti;
atrāyam puruṣaḥ svayam-jyotir bhavati ॥ 9 ॥

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction, he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light – and dreams. In this state the man himself becomes the light. [IV – III – 9]

- Atma associated with bodies experiences Punyam and Papam in Jagrat and Swapna.

Siddhantin :

- Jivatma and Paramatma is talked about in whole chapter.
- Yajnavalkya's subject of revelation is Paramatma alone. This is distinguished in Chapter 4 – 3 – 21 and 4 – 3 – 35.
- Jiva not apoorva Vishaya to Janaka – already known.
- Tatparyam – central teaching is Moksha Sadhana.
- **In Brihadaranyaka Upanishad Chapter 4 – 3 – 7 :**
Atma = Jiva associated as though with indriyas – thinks as though, (Dhyayati eva), moves as though (Lelayati eva).
- Karta minus Kartrutvam = Paramatma.
- Bokta minus Boktrutvam = Paramatma.
- Pramata minus Pramatrutvam = Paramatma.
- Upanishad negates attributes by saying as though attributes.
- Means Jiva Dharma Mithyatvena.

- Means Jiva Dharma Mithyatvena.
- Atma experiences pleasure and pain in 3 Avasthas but it does not stick – Asangoham.
- Jiva minus Punya Papam = Asanga Paramatma.
- Jiva minus attributes = Paramatma.
- Purpose of introducing Jiva is to reveal Paramatma.
- **Steps :**
 - Introduce Saguna Chaitanyam
 - Negates Gunas
 - Nirguna Chaitanyam revealed.
- Paramatma with attributes = Jivatma.
- Jivatma minus attributes = Paramatma.
- Jiva and Paramatma not totally different.
- Saguna chaitanyam minus Gunas = Nirguna Chaitanyam = Paramatma.
- Nirguna Chaitanyam plus Gunas = Saguna Chaitanyam = Jivatma.
- Guna Visishta Chaitanyam = Jivatma.
- Guna Upahita Chaitanyam = Paramatma.

Purva Pakshi :

- Why indirect method?

Siddhantin :

- Nirguna Chaitanyam is uncommunicable.

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.
[Chapter 1 – Verse 3]

- Nirguna Chaitanyam requires container of Gunas.
- In Guna container, Chaitanyam brought to us and then we are asked to remove gunas and drink content called Nirguna Chaitanyam.
- This is called self realisation.
- Essence of Svayam Jyoti Brahmana.

Example :

Guru :

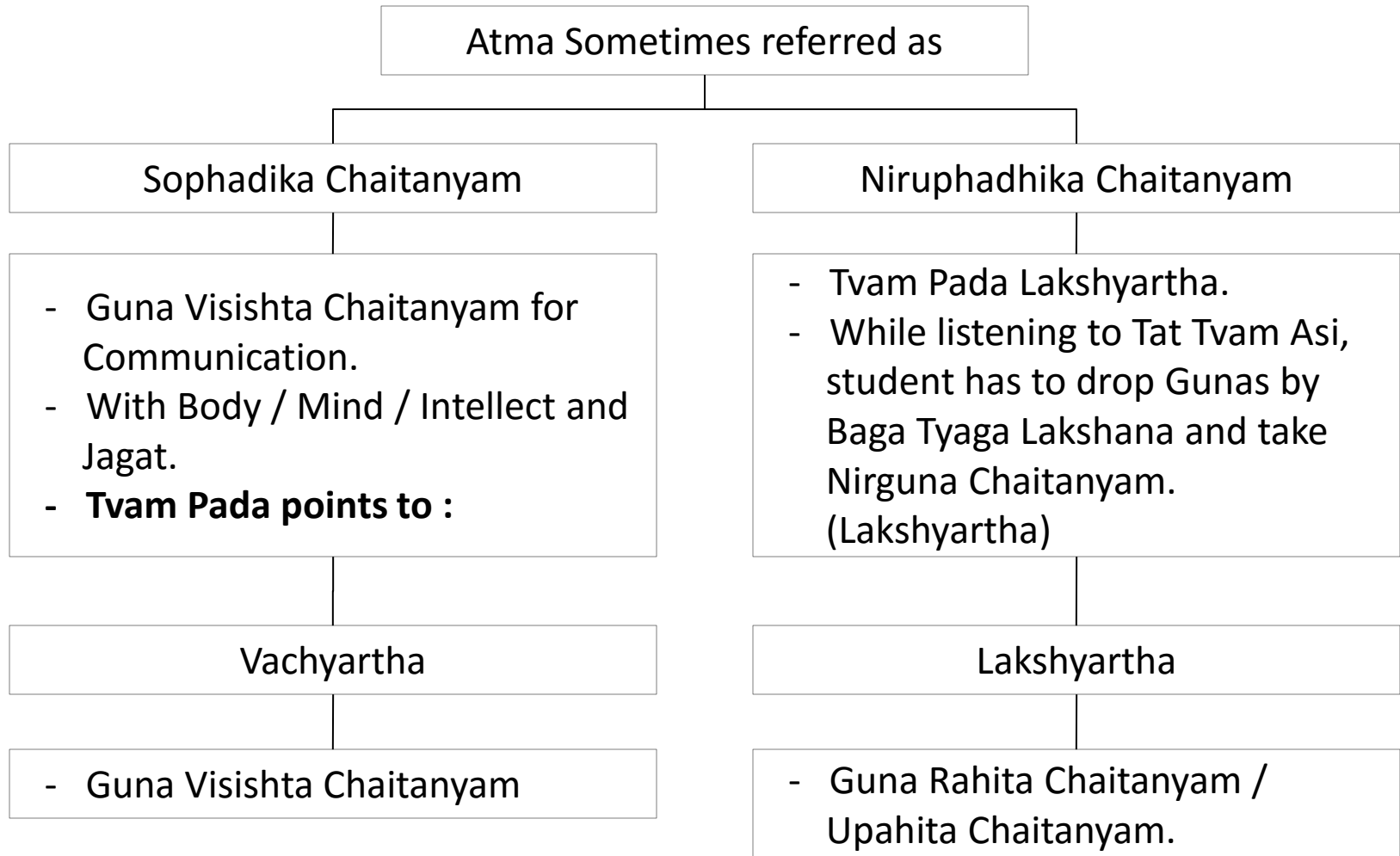
- Asks student to bring water.

Student :

- Brings water in glass container.

Guru :

- Wants water only, not container.
- Not possible to bring water without container.
- Guru drinks water without container.
- Student drinks Nirguna Chaitanyam without Upadhis of 3 Sharirams.



- Take consciousness obtaining in the body but remove location belonging to 3 Shariram and 3 Prapancha.
- In Aham Brahma Asmi – only Chaitanyam must be there, neither container or attributes of container must be retained.
- Filtering joba called Baga Tyaga Lakshana.

Example :

a) Bring Banana :

- Comes with skin.
- Eat only Banana (Baga Tyaga – Skin dropped).

b) Bring Mango :

- Comes with seed.
- Eat only Mango (Baga Tyaga, seed dropped)

Jivatma	Paramatma
Anuvada Vakyam	Tatparya Vishayam

185. Sutra 43 : [Topic 31 – Sutra 106]

पत्यादिशब्देभ्यः ।

Patyadisabdebhyah ।

(The Being referred to in Sutra 42 is Brahman) because of the words ‘Lord’ etc., being applied to Him. “He is the controller, the Ruler, the Lord of all.” Bri. Up. IV-4-22.
[I – III – 43]

- Atma Vichara starts in Brihadaranyaka Upanishad – 4 – 3 – 7 – Svayam Jyoti Brahmanam.
- In the next section Chapter 4 – Section 4 – same topic continues.

Svayam Jyoti Brahmanam	Shariraka Brahmanam
<ul style="list-style-type: none">- 3 Avasthas- Conclusion 4 – 3 – 7	<ul style="list-style-type: none">- Punar Janma- Travel after death- Conclusion 4 – 4 – 22

Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विशानमयः प्राणेषु हृद्यन्त-
ज्योतिः पुरुषः ; स समानः सन्नभौ लोकावनुसंचरति,
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-
क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo’yaṁ vijñānamayaḥ prāṇeṣu,
hṛdy antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāva
anusañcarati, dhyāyatīva lelāyatīva, sa hi svapno bhūtvā,
imaṁ lokam atikrāmati, mṛtyo rūpāṇi ॥ 7 ॥

Which is the self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being indentedified with dream, it transcends this world – the forms of death (ignorance etc.). [IV – III – 7]

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
 प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी
 सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा
 भूयान्, नो एषासाधुना कनीयान् ; एष सर्वेश्वरः ; एष
 भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोका-
 नामसंभेदाय ; तमेतं वेदानुबचनेन ब्राह्मणा विविदिषन्ति
 यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव विदित्वा मुनि-
 र्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ।
 एतद्ध स्म वै तत् पूर्वं चिद्वासः प्रजां न कामयन्ते, किं
 प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह
 स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च
 भिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या
 वित्तैषणा सा लोकैषणा, उमे ह्येते एषणे एव भवतः ।
 स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो
 नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथ्यते, न
 रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरवमिति,
 अतः कल्याणमकरवमिति ; उमे उ हैवैष एते तरति, नैनं
 कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahān aja ātmā yo'yam vijñānamayaḥ prāṇeṣu;
 ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ,
 sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān no evāsādhunā kanīyān.
 eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ. eṣa setur vidharaṇa
 eṣāṁ lokānām asambhedāya. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti,
 yajñena, dānena, tapasānāśakena; etaṁ eva viditvā munir bhavati, etaṁ eva
 pravrajino lokam icchantāḥ pravrajanti. etadd ha sma vai tat pūrve vidvāmsaḥ
 prajāṁ na kāmayante: kiṁ prajāyā kariṣyāmaḥ; yeṣāṁ no'yam ātmāyaṁ loka iti.
 te ha sma putraiṣaṇāyās ca vittaiṣaṇāyās ca lokaiṣaṇāyās ca vyutthāya, atha
 bhikṣā-caryaṁ caranti; yā hy eva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā;
 ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyaḥ,
 na hi grhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi sajyate; asito na vyathate,
 na riṣyati; etaṁ u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam
 akaravam iti; ubhe u haivaṣa ete tarati, nainam kṛtākṛte tapataḥ. ॥ 22 ॥

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it) ; The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts. I did an evil act for this, I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

Example :

- Like worm goes from one leaf to another leaf, drops previous leaf, Jiva travels from Shariram to Shariram.

Brihadaranyaka Upanishad : 4 – 4 – 22

Conclusion :

- Sarvagataha Atma, Ajaha, Sarvasya Vashi, Ishanaha, Aadipati.
- Glory of Paramatma.

Word Analysis :

a) Atma in Chapter 4 – 3 – 7 of Brihadaranyaka Upanishad is Brahman because of glories of lord in mentioned in Chapter 4 – 4 – 22.

b) Pathi – Adi – Shabdebyaha :

- Aadhipati – Lord.
- Adi – Sarvasya Vasi, Ishaha, Sethur Vidaranaha.
- Maintains order in creation.

Conclusion :

- Atma in Brihadaranyaka Upanishad – Chapter 4 – 3 – 7 is Paramatma only.

Consolidation of 3 Padas

Spashta Brahma Linga Vakyam

1st Pada

Aspashta Brahma Linga Vakhyam

Upasana Para
Vakhya

2nd Pada :

- 2, 3, 5, 6

3rd Pada :

- 4, 5

Jnana Para
Vakhyam

2nd Pada :

- 1, 4, 7

3rd Pada :

- 1, 2, 3, 6, 7,
10, 11, 12, 13

Adhikara Para
Vakhya

3rd Pada :

- 8, 9

- In all of them Jnanam alone predominant beginning and end.

2nd Pada : Sutra 1 & 7

सर्वत्रप्रसिद्धोपदेशात् ।

Sarvatra prasiddhopadesat ।

(That which consists of the mind 'Manomaya' is Brahman) because there is taught (in this text) (that Brahman which is) well-known (as the cause of the world) in the Upanishads. [I – II – 1]

अर्भकौकस्त्वात्तद्व्यपदेशाच्च नेति चेन्न निचाय्यत्वादेवं व्योमवच्च ।

Arbhakaukastvattadvypadesaccha neti chet na nichayyatvadevam vyomavaccha

If it be said that (the passage does) not (refer to Brahman) on account of the smallness of the abode (mentioned i.e. the heart) and also on account of the denotation of that (i.e. of minuteness) we say, No; because (Brahman) has thus to be meditated and because the case is similar to that of ether. [I – II – 7]

3rd Pada : Sutra 1 & 13

द्युभ्वाद्यायतनं स्वशब्दात् ।

Dyubhvadyayatanam svasabdat ।

The abode of heaven, earth, etc., (is Brahman) on account of the term, 'own' i.e., 'Self'. [I – III – 1]

ईक्षतिकर्मव्यपदेशात्सः ।

Ikshatikarmavyapadesat sah ।

Because of His being mentioned as the object of sight, He (who is to be meditated upon is Brahman). [I – III – 13]